

THE
Pensiue Mans
Practise.

The second part, by
John Norden.

R.
Rom. 12.
Continue in prayer.



LONDON,

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for John Oxenbridge.

1594.



The Authors prayer
which hee vsed in the
performing of this
worke.



H merciful and wise
God, what am I that
I shoulde take thy
word into my mouth ? that I
should vndertake to celebrate
the praises of thy name? being
a man of polluted lips, of a defiled
hart, and of a corrupt conuer-
uersation before thee.

I do acknewledge against my
selfe (good Father) that I de-
serue not to bee heard when I
crie, so ignorant am I of my
self, vnable rightly to pray for
my self, but rather to be reiec-
ted: and especially presuming
to set downe rules and directi-
ons to teach others to pray.

But in all humilitie (my
good God) I enter into thy
presence, craving pardon for
my sinnes , and thy directions
in my proceedings, who saydest
unto David , Open thy
mouth, and I will fill it, oh
fill me with thy divine know-
ledge, and I shall be filled , and
shew thy glory to posterities.

Thou that saidst unto Paul,
My grace is sufficient for
thee, assist mee with that
grace , and enable mee to per-
forme those thinges through
the strength thereof, which in
loue of thee I haue conceiued,
and in thy feare haue purpo-
sed to publish, to thy glory, and
comfort of thy childe. Amen.
O Lord increase my faith.

¶ A preparation to Prayer.

Ephes. 6,

10 MY brethren, be strong in the Lord, and in the strength of his might.

11 Put on the whole armour of God, that ye may be able to stande against the assaults of the devill.

12 For we wrastle not against flesh and bloud , but against prin-
cipalities, against powers, against worldly governours, the princes of the darknes of this world.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the evill day. And having finished al things stand fast.

14 Stand I say, and your loynes girded about with verity , having on the brestplate of righteousness.

15 And your feet shod with the preparation of the Gospel of peace.

16 And aboue al take vnto you the shield of faith, wherewith you may be able to quench all the fiery darts of the wicked.

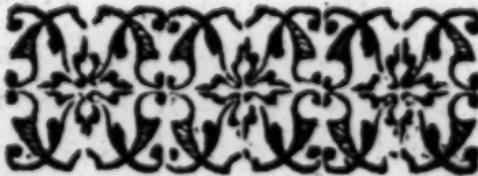
A 4

17 And

17 And take the helmet of sal-
vation, and the sword of the spirit;
which is the word of God.

18 And pray alwayes with all
manner supplication in the spirit,
and watch thereunto with all per-
severance.

*Being thus furnished in the Lord,
we may proceed on in our progress,
with less preoccupation following.*



A Psalme wherein is set
 foorth the loue of God towardes vs,
 wherein he accepteth vs to come vnto
 hym, for what soever we neede:
 fit at all times to
 be sung.

O What a ioyful thing it is
 to sing vnto his praise:
 Who lovinglie imbraceth his,
 and guides them in his waies?

He calleth such as are opprest,
 and helps them by his might.
 The poore oppressed gain thē rest,
 the wronged haue their right.

O come therefore, and let vs fall
 and humble vs on knee,
 In heartie zeale, and then he shall
 of bond men make vs free.

His mercies great and manifold,
 forthwith he will extend:
 His fauours far surpassē the gold,
 whose glory shall haue end.

Let vs therefore sing out in zeale,
 that people all may know:

A s. That

That he to his doth still reveale
his secrete here below.

His heavenly hearts ease they shall
who do perform his wil. (find,
But worldly men continue blind,
vainly conceited still.

O teach vs Lord, teach vs in loue,
what we should do and say,
Giue vs direction from aboue,
how we should rightly pray.

That we to thec may honour giue,
and to our children shewe
How thou thy servants dost relecue
that want thine aid below.

A



A motion to prayer, that

God by his holy Spirit will
teach vs how to ^{to}
pray.

Let vs consider how
willing and readie
our good God is to
hearken vnto the de-
sires of all such as
hunger and thirst for the riches of
his grace, without which such is
our pouertie, That we know not
what to aske as we ought: But the
spirit helpeth our infirmities, and
maketh request for vs with sighes
which can not be expressed. And
although that flesh and bloud bee
so corrupt, that it alwayes groue-
leth on the puddle of worldly cares
and the better part, namely the in-
ner man, in the meane time is for-
gotten, and standeth indangered
to fall into manie euils, yet hanting
the earnest of this spirit, wee may
boldly come vnto our G D D,
who hath promised to sende the
same: if we aske it at his handes,
he will give it in such abundance

God is wil-
ling and
readie to
giue his spi-
rit to them
that pray
for it.

We knowe
not what
to aske
without
the spirit
Rom 8. 26.

27.
Flesh and
bloud ig-
norant of
things ne-
cessarie to
be prayed
for.

*2 Cor. 1. 22.
& 5. 5.*

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That he so his doth still reveale
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2 Cor. 1 22.
 & 5.5.

and full measure that by the vertue thereof we shall be able to pray according to the will of God. This is the comforter which Christ promised to sende vnto vs, euē the holy Ghost, whiche should teach vs all things. And without it wee know nothing. And alas, what were it for vs to fall downe before God in most reverent outwarde maner, pouring forth a huge heap of words from the lippes, not ha-
ving this inward director? Sure-
ly it were but to spende time to no purpose: It is the Spirit that cri-
eth in our heartes, Abba Father.

The effect
of the spi-
rit.
The spirit
of man un-
derstādeth
only out-
ward
things.
1 Cor. 2.11.
vers. 14. 15.
The spirite
of God dis-
cerneth all
things.
Iud. 10
Ephe. 6.1

The spirit of a man knoweth only the things that are of man: but the Spirite of God knoweth and de-
sireth the thinges that are of God. And the naturall man perceiveth not the things of the Spirit of God,
for they are foolishnesse vnto him. But he that hath the Spirite of God,
he discerneth all things. Let vs therefore pray in the holie Ghost,
let vs pray alwayes with all maner
prayer and supplications in the
Spirite.

And let vs pray continually for
the

Rom. 8.17
The Spirite
of God the
promised
comforter.
Joh. 14. 26.

Wordes
without
the spirit of
God are
vaine.

the ayde of this sacred guide , the
holy Spirite of God , which will
both moue vs vnto, and direct vs
in all thinges that are requisite to
the due performance of this godly
exercise.

The Prayer for the ayd of Gods Spirite.



O rasmuch (deare
father) as every
man liuing is of
him selfe before
thee as a beastie,
neither knowing
thee nor the thinges concerning
their owne duties , vnto thee, I,
as one of the most peruerse, filthy
and corrupt, doe here humble my
selfe before thee , begging at thy
hands , that whiche thou hast pro-
mised to giue vnto as many as ask
it of thee, thine holy spirit, that sa-
cred comforter , which reucaleth
thee and thy will to the simple and
ignorant , which also stirreth vp
the minds and inward affections
of thy children to call vpon thee, it
prece-

prepareth the hearts , and openeth
the mouthes of thy children,to ce-
lebrat thy name. Bestow it there-
fore, good father, bestow it vpon
me thy poore creature, and vpon
all thy children. And graunt that
although all of vs are of corrupt
affections, and of polluted lippes,
yet we may bee besprinkled with
that heauenly Isole, that wee
therby may haue our harts clean-
sed from the corrupt affections of
the world, and the eyes of our un-
derstandings opened, that we may
see the good things that wee shoule
aske, that our feet whiche are fette-
red with the cares of vaine thinges
may be set at libertie, that we may
walk the right way vnto the king-
dome of heauen, that the hands of
our soules, may apprehend and
take hold of the riches and righte-
ousnes of thy sonne Christ Iesus :
And that by the aide of the same
spirite, we may easie of all impedi-
ments, lets and incumbrances that
detaine vs from comming vnto
thee. Sanctifie mee within and
without, Wash me and I shall be
whiter than snowe. Let thy truth

and thy spirit meet together in my soule, that my prayer may enter into thy presence. And that thine eares may incline vnto my humble petitions: so shall I declare thy louing kindnesse in the morning, and thy trueth in the night.

Thou knowest whereof we bee made, thou forgettest not that we are but dust, and vnyprofitable people: not sittre, apt, or able of our selues to pray vnto thee, or praise thy name.

Wherefore, good Father, enighten vs, and teach our heartes rightlie to conceiue: Our tongues, frelie to speake, what may bee to thy glorie and our comfort: allure vs to seeke thee, and graunt that our hearts may reioice in thee, and that wee may liue and die in thee. Amen.

Let vs now seeke the Lord,
let vs seeke his strength, yea
let vs seeke his face continually. *Psal. 105. 4.*

O Lord increase our faish.

A mo-

A motion to prayer for
Queene Elizabeth.



As the
Prince is
so are the
people.

Queene
Elizabeth
was giuen
a token
of Gods
loue.

Orasmuch as ex-
perience it selfe
teacheth, that as
an euill Prince
draweth the grea-
test parte of his
subjects vnto the
same profession and course of life,
which the Prince professeth and
taketh, and so the Prince and peo-
ple, as it were bounde vnto sinne,
pasle together in the way of death:
so the good and godly prince, both
by good example of life, and by sa-
cred lawes, enciteth and winneth
his people to the heauenly course,
which tendeth to the obtaining of
freedome of soule and body to life
eternall. And as the former is sent
in iudgement vnto a people for
their punishment, and his long
continuance to be lamented, so is
the other giuen as a blessing, and a
most speciall token of the loue of
God, for whose long and prosphe-
rous raigne, euery subiect is in du-
tie

tie bound louinglie , zealouslie, and
faithfullie, to pray vnto God.

If so, what haue we to say: what
haue we to do, and what haue wee
to think of our gracious Queene,
chosen of the Lorde himselfe , and
miraculously preserued, and lo-
uinglie giuen vs for our most spe-
ciall good, by whome wee haue the
freedom and liberty of the Gospel,
which is the path to our heauenly
hearts ease, which before her daies
we knowe was stopt vp with the
briers and thornes of persecution
and death, and nowe laide open a-
gaine, as a most evident token that
the lord by her sacred gouernment,
will lead the people through the
wildernes of all the diuisions, hur-
liburles, & tumults in this world,
and to that end hath raised vp ma-
nie zealous , graue , and religious
Counsellors, and godly ministers,
who do direct the whole progresse,
and marching on of her obedient
people in the path of a godly pro-
fession of the word of God , wher-
by at length they shal come to that
pleasant land of knowledge, where
they shall eu en in this lyfe enioy

The bles-
sings that
we haue
by Queen
Elizabeth.

the

We must
haue con-
fideration
of our du-
ties to our
gracious
Queen for
many cau-
ses.

I.Tim. 2. 1.

No nation
hath had
like bene-
fite as Eng-
land hath
had, not
only of the
Gospel,
but of long
peace.

We must
pray for
our graci-
ous Queen
that God
wil blesse
her with
all com-
forts

the heauenlie harts ease , the peace
of a good conscience without re-
proefe. Therefore it is most expe-
dient that we should call to minde
our duties which we owe vnto her
Maiestie, not onlie in regard of the
commandement whiche Paule set-
teth down to Timothy, That sup-
plications, prayers, intercessions, &

2. giving of thaks , shuld be made for
kings, and such as are in authority:
but also in regard of the dayly ex-
periēce of her most sacred gouern-
ment, whiche is such, & so gracious
as the like benefite hath not bene
extended to any nation before vs.
And therefore that we may auoid
negligence in that behalfe, let vs
according to the former counsell
of Paule, pray for her Maiesties
prosperous continuance amoungst
vs. Let vs make intercession for
her perfeuerance and going on,
in her sacred dutie to God, as she
hath begunne . and that hee will
preuent the euils whiche her aduer-
saries maliciously pretend against
her. And finallie , let vs giue
thankes for her so long comforta-
ble being our nursing mother, that

Shee

shee may so continue (if it please God) to the shutting vp , and finishing of all time vpon the earth, that she with vs, and we with her may meet our sauour Christ Iesus together in the cloudes, when we shall enjoy our absolute hearts ease in heauen.

If we consider the perillous estate of our time wherein wee live, and the danger of our dayes, we shall finde greate occasion to humble our selues before the Lord in prayer for her , that the bright beames of his fauour may shine vnto vs, euен in her (who as we see) hungeth and thirsteth for the peace, comfort, and good of vs her people, whs being taken from vs, we know not whether the Lorde will send vs (in regard of our for= getting his so great a benefite in her)a David or a Saul: and therefore it behoueth vs to pray that God wil lengthen her dayes vpon the earth, for the further comfort of his Church.

If wee looke into the present estate of our neighbours in foraine partes, it will (if we be not care-

The peril
of our time
giueth vs
occasion
to pray for
Queene E-
lizabeth.

An especi-
all cause to
pray for
Queene
Elizabeth.

The dan-
gers of
forraine
countries.

giue vs
cause also
to pray for
Queene
Elizabeth.

carelesse) strike vs with terrorre,
least that God for our sins should
also turne our peace into warre,
our plentie into want, & our com-
fort in her , to miserie and trouble
by furaine enemies.

Let this and many other deepe
occasions, carrie vs into a desire to
trie vnto our God for his conti-
nuall loue towardes her , whose
prosperitie is ours , whose health
is our happiness, and whose conti-
nuance is our comfort. The right
hand of the King of kinges holde
her vp.

The Prayer for the Queene.



Ur omnipotent and
mighty god, that go-
uernest Kinges and
kingdomes , whose
power exceedeth the
power of all Potentates of the
earth, we acknowledge thy mercie,
we commend thy wisedome , and
praise thy mightie power : in that
thou hast so like a louing Father,
est a-

established the peace of thy church,
here in this our land: and in that
thou hast cast out the aduersaries
of Israell and planted vs , as thine
owne people in their steds. which
waughtie worke (O good father)
such is thy strength, that thou hast
enabled thine handmaide , not by
tyrannie, but by truth : not by cru= =
elie , but by louing kindnesse, to
establissh in this our realme : who
hath confirmed the same to thy o= =
bedience : and hath reduced many
of thine aduersaries from disobey= =
ing thee, to loue thee , from not
knowing thee, to serue thee. And
therefore, good father, we magnifie
thy name, we extol thee with praise:
And so much the moze, good father,
because she hath through thee , dri= =
uen back our enemies , and in thy
name , and by thy powre , troden
downe such as rose vp against her
and vs: and aboue all, for that un= =
der her we haue tasted how sweet,
louing, and comfortable thou art
towards vs. And thy fame in her
is spread from one nation to ano= =
ther people, yea from one end of the
earth to the other : and all the na= =
tions

tions of the world do see and consider, that great is her God, for the wonders that thou hast done for her, are maruelous in the eies euен of her enemies: for when men rose up against her, they preuailed not, but stumbled and fell. The experiance of thy continuall fauour entreathet yet dayly: euен to thy perpetuall praise. Wherefore, good fa-ther, be still mindfull of her, and blesse vs in her, continue thy lo-uing kindnes, and make her daies ioyful, that she may see the increase of thy glorie to shine in this lande, as the Sun in his strength. And let her foes be beaten downe on al sides, let not one of them be able to stand in her presence: graunt her continuall peace and true happi-nes, governe her will, and sancti-
fie her affections, and beautifie her crowne with the gloriouſ orna-
ments of godlinesſe, of wiſdome,
of knowledge, of faith, of zeale, and
true humilitie before thee, that she
may continue a ſpectacle of ſinceri-
tie to all posterities. And that the
Princes of the earth may ſee her
godly proceedings, and in a godly
emula-

emulation, endeuour more & more
to follow her good and gracious
example. And let al her people pra-
rise euermore to serue thee, and to
celebratz thine everlasting praises
in her behalfe. Harken vnto her
from heauen, and vnto vs for her,
behold her from aboue, and graunt
that she may openly confesse, that
all her strength, al her comfort, and
saluation cometh from thee. Thou
art her strngth, thou art her ch-
ste, thou art the authur of her
perpetuall safetie.

Give vnto her thy iudgements,
O Lord, and thy righteousnes vnto
her counsel, that they may iudge
thy people with righteousness, and
thy folke with equitie.

¶ let the mountaynes bring
peace, and the little hills righteous-
nesse vnto thy people. Let there be
no decay, no leading into captiu-
tione, nor any cause of lamentation in
our land: but let thy trueth pre-
uaile: let thy peace continue, and
let her godly proceedinges take ef-
fect vnder thee, to the gracious go-
uerning of all thy people. Let thy
word breake soorth, and the glori-
ous

ous beames therof shine soorth and
vanish the obstinate and stiffe nec-
ked ignorance of such as delight in
vanities. And to this end (good fa-
ther) exalt thine annointed, let thy
hand assist her, and thy right arme
holde her vp. And let not her foes
prevaille against her: So shall she
sing forth thy praise, and wee her
people for euermore giue thankes
vnto thee, for thy louing hand and
fauourable care of her sauing
health. Amen.

O Lord increase our faith.

A praise for her Maiesties most gracious govern- ment.

R Eioyce O England bleſt,
Forget thee not to ſing :
Sing out her praise that broght thee
frō God thy mighty king. (reſt

Our God and mighty king,
our comforts hath renewde,
Elizabeth our Queen did bring,
his word with peace endewde.

Hys

His word with peace and loue,
she planted and it stands.
Her helper was the king aboue,
she brings it from his hands.

She brings it from his hand,
his counsel and decree:
That she a *Hester* in this land,
should set his children free.

None ruleth here but she,
her heauenly guide doth shew:
How all things should decreed be,
to comfort high and low.

Oh sing then high and low,
giue praise vnto the king :
That made her Queene: none but a
but wil her praises sing. (foc,

All praises let vs sing,
to King of kings aboue:
Who sent Elizabeth to bring,
so sweet a tast of loue.

B

A

A motion to a confession
of our filthynesse, and the
corrupt affections that
dwel in vs.

We must
cast our
selues
downe, in
condem-
ning our
owne do-
ssets before
we may
presumme to
aske.

We must
first exa-
mine our
selues.

We must
accuse our
selues.

Before we presume to
aske of God forgiue-
nesse of our sinnes, or
any thing els what-
soever, wee must cast
away our owne deserts, and con-
fesse against our selues, that we are
altogether unworthy of any good :
yea, worthy rather of death eternal:
And therefore to the end that wee
may fully cast our selues downe,
let vs obserue this course. First,
daylie to examine our selues, wher-
by we shall find that we stand in a
most dangerous case, in respect of
our continual sinnes. Which being
found, we cannot but accuse our
selues to haue broken our saithful
promise which we made vnto our
God, wherin we vowed to forsake
sin, and to cleave vnto righteous-
nesse: to denie Sathan, and to im-
brace our God. Upon which exa-
mination and accusation, wee can-
not

not but proceede farther, and iudge
our selues worthy of Gods high
indignation. And so consequently
we shall finde matter to bee euen
our owne Judges, & to pronounce
sentence of condemnation against
our selues, euen of eternall death
and damnation.

We must
iudge our
selues.

We must
condemne
our selues.

And as touching the examination= Obserua-
tion of our selues, we must beware ons in our
that we cast aside all partiall con= examinati-
ceites of our owne integritie: and ons.
rest inexcusable in our selues, by a
depe descending into the bottome
of our affections, and by al circum-
stances, with diligence and godlie
swisdome, trie out all our cankred
dispositions, whether they haue
bene conceiued in the minde, vtte-
red with the tongue, or performed
with the boode: whether wee haue
bene bent to any thing which may
not stand with the law of God, ei-
ther in neglecting our duties to-
wards God, in hearing his word,
in reading, or in not praying vnto
him as he hath commadedy, or whe-
ther wee haue broken our duties
towards our brethren, either in re-
uenging injuries, in oppressions, in

couetousnesse, in adulterie, in wantonnes, in strife, in idlenesse, or in whatsoever thing tendeth to the detriment of any man in particular or the Church or common wealth in generall: In which examination let no man think he standeth cleare and blamelesse, but rather let him accuse himselfe, and say he is guilty, if of one then of all: for the word of God concludeth all vnder sin. And the most righteous is impure before the lord. The Psalmist saith, Wee haue all corrupted our wayes, we haue all done abhominable things, and there is none that doth good, no not one: we haue all sinned, and are deprived of the glorie of God.

**all men
are sinners**

Psal. 14.1.2

Rom. 3. 23.

Joh. 1. 8.

1. Km. 8.46.

Psal. 6.2.9

**It is a dan-
gerous
thing to say
we haue no
sinne.**

4. Joh. 1.10

Will anie man then be so hardie as to excuse himselfe of sinne? Who so saith, there is no trueth in him. There is no man that sinneth not. The children of men are vanitie, yea the chiefe men are lyers. Wee must therefore beware how wee cloake our sinnes: for it is as much, when wee seeme to iustifie our selues, as to make the sword of God vaine, & of no force. If we say we haue no sin, we make God

God a lyar, & his word is not in vs.
He therefore that examineth him= selfe, cannot but find sinne in him= selfe. wherein wee must beware that vnder this generall speech, wherein it is said, that every man is a sinner, we iustifie not our selues to bee as righteous as other men, and so goe on still in sin: because al men sinne, as peraduenture some men that haue not the inward fe= ling of the daunger wherein they stand, may dallie with their owne destruction, and say they shal be sa= ued as wel as other, for þ all haue sinned. this is a most daungerous euill, & worthy to be remembred: for there is no greater perill to the soule than to flatter it self in sinne, by example of other men: for if wee linger and wallow in sinne, with= out compunction, or inward so= row of the soule, it argueth that there is no strict examination: or els hauing examined, and finding sinne, wee content our selues to slumber therein, and proceede not to the accusation, without which there never commeth a right pro= ceding vnto a sound confession:

When wee examine our selues, wee must beware how wee looke into the liues of other men.

The greas= test perill to our soule is flatteryng our selues in sinne.

To accuse
our selues,
is a most
necessarie
step to a
true con-
fession of
our sinnes.

Examples
of true
confession.

2 Sam. 12.

Luk. 15.18.

Mat. 26.75

True con-
fession of
our sinnes
to God.

Without which wee cannot iudge
our selues, as it is comandement, that
we be not iudged of the Lord; nei-
ther sufficiently condemne our
selues, without which wee cannot
but be condemned of the Lorde.

Who amongst men in these dayes,
can say trutie as Paule, who said, he
knew nothing by himselfe: but ad-
mit he could, he can not say he is
thereby iustified. Then let vs all
accuse our selues, and confesse with
David, We have sinned against the
Lord: and with the lost sonne crie
out against our selues, that wee
haue sinned. And thus shall wee
doe, if with Peter we examine our
selues, and with him accuse our
selues, and so proceede in iudge-
ment and condemnation against
our selues, and vpon condemnati-
on of our selues, bewayle our e-
states bitterlie, which is a true re-
pentance of our euils past, bewray-
ing all our corruptions vnto the
Lord, who then will bee our lo-
ving God, and we shall be his peo-
ple, he wil be our father, and wee
his children. And although our
corruptions bring foorth sinne,

which,

which being conceiued, bring forth death. Yet hauing thus examined, accused, iudged, and condemned our selues, we casting our selues downe before our God, in true re-
pentance, he will receive vs again into his fauour. For if we acknow-
ledge our sinnes before God, hee is The effect
faithfu'l and iust to forgiue vs our of true
sinnes, & to cleanse vs from al our confession
vnrighteousnes. Who would not is reconcili-
then but come to so louing a God, ciliation
and fall downe before him in this with God
humiliation, and say: and obtain-
ing of his fauour againe.
1.Ioh. 1.10.

The Lord is my strength, and my saluation, therefore shal I not bee mooued,

O let vs therefore poure forth our hearts alwaies before him, for God is our hope. *Psal. 62.2.8*

The Confession of our sinnes to God.



Most gracious God,
and euerluing Fa-
ther, who art cleare
and cleane from spot
and sinne, I most
miserable and wicked wretch doe
B 4 acknowledg-

acknowledege & confesse that many
and great are my sinnes, mine of-
fences infinite, and my righteous-
nes like a most filthy and polluted
cloth. If I should conceale my
offences, if I shoule couer mine
iniquities, they would breake out
against my will, and that to my
greater shame. But alas, I can-
not hide mine vnrighteousnes fro
thee, the corruptions of my nature,
and the pollutions of my procee-
dings here in this lyfe, are mani-
fest and filthy before men, much
more knowne and odious they are
before thee who lovest whatsoe-
uer is euill, and searchest out the
secretes of all hearts, thou behol-
dest the inward thoughts, and un-
couerest the hidden parts within.
And therefoze euен against my
selfe I will confesse my sinnes, I
will lay open mine iniquities, I
will accuse my selfe before thee, I
udge and condemne my selfe wox-
thie of death eternal. I deserue not
to be accepted to come, or to pre-
sent my selfe before thy tribunall
seat, but to be reiceted, to be cast off
as a filthie wretch, and never to

be

bee receyued into fauour againe,
but to rest as a reprobate and a
castaway : who if I should not be
reconciled into thy fauour againe
in Christ thy Sonne , I should
wish the hills to couer me , and the
mountaines to fall vpon mee , to
hide mee from thy Maiestie . And
therefore (good father) I lay down
mine offences before thee , by an
open confession , that my sinnes
are so great , so many & grieuous ,
that when I examine them , they
are moe than the haires of my
head , nay , than the sand of the sea ,
which are impossible to bee num-
bered . I accuse my selfe , and holde
me guilty of manifest high treason
against thee , and by the testimony
of mine owne conscience , I iudge
my selfe worthy of thy disfauour :
yea Lorde , I cannot but bitterly
condemne my selfe to bee no more
worthy to be called thy sonne , no
more worthy to bee partaker of a
ny of thy blessinges , but by the
due desert of mine euill and cor-
rupt behaviour , to be cast into bi-
ter darkenesse , where shall be wee-
ping , and gnashing of teeth . And

W s yet

A pensie
yet Lord, who knoweth, or by exa-
mination can finde out his iniqui-
ties at the full? Who can recite all
the transgressions that hee hath
done? Onlie thus much I must
needes confess, that I haue sinned
against thee, and done euil in thy
sight, that thou onlie maist be ap-
prooued iust, and be acknowled-
ged a most righteous God, when
thou hast vtterly condemned mee
for my sinnes. Al men, oh Lord, all
men are vanitie, there is not one
that doth good, no not one: we were
all of vs borne in iniquitie, and in
sinne haue our mothers conceyued
vs. And we miserable and filthie
as wee are, do daylie transgresse
thy wil, and do multiply our trans-
gressions continually. And there-
fore I, a most filthy wretch, can
not but againe and againe, accuse,
judge, and condigne my selfe, to
haue deserued thy iust displeasure,
with paines eternall: and yet such
is thy fauour, that thou wouldest
not that wee shold dye in our
sinnes, but vnfeynedly to repent,
and come vnto thee. Oh good Fa-
ther, What are we men, that wee
shold

should bee cleane, and he that is
borne of a woman, that he shoulde
be iust? we haue all corrupted our
wayes, and wee haue all neede of
thee: and therefore I come vnto
thee, accept me againe into thy fa-
vour, that I may say, When my
soule began to slide, thy mercyes,
O Lord, did hold me vp.

O Lord increase our faith.

A motion to a prayer for the forgiuenes of our sins.



Having thus cast our
selues downe before
our God in true hu-
militie, wherin wee
haue acknowledged
that we are so polluted with sins,
and so tyed with the chaines of
death, that there is no euasion or
meane in our selues, or by our
selues to escape the snarles of Sa-
than, that lurketh like a roring Lyon,
seeking whom he may deuoure.
We must now endeavour to find out
the meane, how to be made at one-

soith;

We must
seeke howe
to be re-
conciled to
God.

Christ re-
concileth
vs to God
our offend-
ed hea-
vely father.

Who hath
the benefite
of Christ's
death.

with, and be reconciled vnto our God againe. wherein thus much. We are first to consider, that as by Adam all men haue sinned, and haue deserued death by sinne: even so by Christ are we cleansed from sinne, and stand againe in the fauour of God the father by faith in him: Whom also we haue to be an Advocate to God our heavenly father, and he it is that obtaineth pardon for all our sinnes. It is the passion and most innocent death of Iesus Christ the immaculate Lambe, which is a sufficient reconciliation for our offences. And therefore he saith, If any man sinne he hath an Advocate with the Father, even Iesus Christ the righteous. That is, if any man acknowledge his offences trulie before God, and that he is sinfull, impure, and corrupt, and doeth faithfully submit himselfe vnto the fauour of God in Christ, without standing to iustifie himselfe righteous. Such a one hath the benefite of Christes death, and such a one shal be partaker of the deserts of Christ: wherin he shal obtaine pardon for all his sinnes.

sinnes. But hee that will not thus throw himselfe downe before the Lorde , and crie out against his owne vnworthyness , and say that he is a sinner , and vnable of himselfe to obtaine remission of sinnes , there is no place of mercie for such a one. For Christ came to call, not the righteous, such as were in their owne conceit , holie, pure, iust, and without sin, but sinners (such as did so confesse and acknowledg them selues) to repentance. Such sinners as are sorie for their sinnes, and repent them of their euils: such Christ himself calleth , saying, Whome Christ came to cal.

Come vnto me All ye that labour, and are heavie laden, and I wil ease you. Our God is patient, and wold haue no man perish , but woulde that al men should come to repentence. And therefore , hee sent his sonne Christ Jesus , to gine himselfe a ransome for all that repent and trulie belieue in him.

We were in bondage and captiuitie, and he most francklie tooke vpon him to ransome vs with a great price , even his bloud, which bloud he shed for many, for the remissi-

Mat. 19.13.

I.Tim.15.

2.Tet. 3.24.

Mat. 2. 28.

Christ is our ransom

Mat. 26.28.

They that
runne on
stil in sinne
haue no
profite of
the merites
of Christ.

Job. i. 19.

The effects
of faith,

The whole
world was
dead in sin.

mission of sinnes: not for all, but
for such as trulie repent & amend
their liues: for they that runne on
stil in their sinnes, howsoever
they flatter themselues, they are
left vnto themselues, and the me-
rits of Christ worke not for them:
his death to them is none aduan-
tage: And we therefore must take
heed, lest that we deceiue our selues
with this, that he is the Lambe of
God that taketh away the sinnes of
the world. And that thereby euerie
man in the worlde is so included, &
euerie mans sinnes by him so taken
away, without repentance, that we
haue scope to sinne, because he ta-
keth it awaie. But wee must take
hold of his merits by faith, which
faith will worke in vs a detestati-
on of sinne, and a desire to reforme
euill in our selues, and to be recon-
ciled vnto God in amendment of
lyfe. For it appeareth that the
whole world was polluted and de-
siled with sinne, and that the whole
world needed a meane to be cured
of that great miserie, and to that
end came Christ, euuen to saue all
that repent, and belieue the Gos-
pel,

pell: to such is the glad tydinges
of saluation sent, as well vnto the
Gentile as to the Iewe, to the
bond, as to the free, to all people
and nations of the world, Where-
in appeared the unspeakeable loue
of God, not that we loved him first,
but that he loved vs, and sent his
sonne to be a reconciliation for our
sinnes, It was he that bare our sins ^{1.Ioh.3:10.}
in his bodie on the tree, that being
dead to siane, shoulde liue in righ-
teousnesse, by whose stripes wee
are healed. ^{1.pet.2:22.}

All are cal-
led to sal-
vation.

Being then healed of this dead-
lie euill, euen of death it selfe, let vs
spedily repaire vnto our good
God in hartie repentance, casting
aside, and giuing ouer all the de- How we
ceitfull wozkes of darknesse: and must repēt.
let vs pray that he will bouchsafe
vs forgiuenes of our sins, wherein
of long time we haue liued. Let vs
be earnestlie sorrie that wee haue
spent the time past of our liues, af- ^{1.pet.4:3;}
ter the lusts of the Gentiles (licenti-
ously and wickedly, in wantonnes,
in lusts, drunkennesse, gluttony, co-
uetousnes, & in abhominable Ido-
latrie. To day if we will heare his-

voīce,

voice, let vs not harden our hearts: But having laid open our weaknesse and infirmities, with an ar-

God is re-
dicto re-
ceiue vs
if we vn-
fainedly
repent.

Luk. 15.20

Luk. 1.50

Rom. 3. 24.
25.

Rom. 2.4
Gods rea-
dineſſe to
recciuſe vs.

Dent desire to reforme our liues: let vs boldly approach vnto our mercifull God, who seeing vs a farre off, namelie, vnfaynedlie purposing to amende our liues, hes wil come with his spirite and meeet vs, and will imbrace vs with the armes of his loue, and will put on vs the robes of his owne righteousnes. Loe his mercie is from generation to generation to them that feare him. And therefore let vs feare no moze, for we are freely iustified by grace, through the redemption that is in Christ Iesus, whome God hath set foorth to be a reconciliatiōn throught faith in his blood, to declare his righteousness by the forgiuenes of our sinſ that are passed.

O let vs not therefore despise the riches of his bountifulnesse and patience, and long suffering, knowing that the bountifulnesse of God leadeth vs to repentance. Let vs fall downe before him therefore, and he will heauie vs vp, let vs crie out, and he will heare vs, let vs fly vnto

vnto him, & he wil come & meet vs &
imbbrace vs. If our sinnes were as
red as skarlet, he will make them as
white as snow. Therefore will eue-
ry man that is godly make his prai-
er vnto him, in a time when he may
be found. The Lord redeemeth the
soules of his servantes , and none
that trusteth in him shall perish.

Psal. 32. 6

I should haue fainted, but that I
believed to see the goodnesse of the
Lord in the land of the living. *Psal.*

27.13.

The prayer for the for- giuenesse of sinnes.



God of my saluati-
on , I haue acknow-
ledged my sinnes vnto thee, I haue not
hidden mine iniqui-
ties. For thus (my good God) I
thought I wil confesse my wicked-
nesse against my selfe vnto thee, O
Lord, forgiue the punishment of
my sinnes,vnto thee O Lord,I cric,
O my strength be not far from me,
lest that if thou answere me not , I
be like them that goe downe vnto
the

the pit. Remember not the sinnes
of my youth , nor my rebellions,
but according to thy kindnesse re-
member thou mee , euen for thy
goodnesse sake remember thou
mee . gracious and righteous thou
art, and thou teachest sinners in
the way . O turne thy face to-
wardes mee, let thy louing fauour
and mercies euermore be extended,
for I am miserable , sinfull and
poore. And I come vnto thee the
fountaine of all helpe , forgiue my
sinnes , wash me and I shall be
cleane ; let me taste of thy old lo-
uing kindnesse , who haste euer
bene rreadie to forgiue, euer rreadie
to helpe , ready to receive the com-
plaint of the poore, ready to receive
the miserable, to imbrace them that
returne from their euill wayes, as
appeareth by David , by Peter , by
Marie Magdalene, and many other ,
who repenting their sinnes, haue
found fauour. Our Fathers called
vpon thee , and thou didst heare
them, they trusted in thee, & were
deliuered , they depended vpon
thee , and were not confounded.
Wherfore haue mercie vpon mee,

D

O God, haue mercie vpon me according to thy great mercies , and according to the multitude of thy compassions do away mine iniquities. O cleanse mee from my secrete sinnes, and couer my knowone sinnes with the righteousnesse of thy Sonne, remoue mine iniquities farrz awaie from mee, and bee not angrie with thy seruant for euer . O enter not into iudgement with me , for if no flesh before thee be iustified , what shall become of me , who haue so highly sinned ?

Lord, my God, full of mercie, I appeale vnto thee, I flie vnto thee, I rest vpon thee, leauing thy displeasure against mee , and howsooner weake and vnable I be to stande in thy presence, oh let thy spirit of strength hold me vp , and say vnto me, feare not , for my grace is sufficient for thee. I take hold of thy loue , and I rest vpon thy fauour in Christ , reicte mee not , though there bee no good in mee : poure downe that absolute good thing, euен thy grace , and let it direct me to amendment of my corrupt lyfe.

Thou

Thou hast said that thou art well pleased in Christ thy Sonne : in him be thou also pleased with me, and receiue mee againe into thy loue through his merites , by whome euerie sinner receiueth free accessse vnto the. And although I for my part (most louing God) bee a vessell full of faultes and filthynesse, although I be no more worthy to bee called thy sonne , althought I be a seruant most unprofitable, yea,a withered and starued branch , who haue lost the quicknes and vigor of thy blessed spirit , and am good of mine owne proper nature, for nothing but for the syre. Yet, good Father , haue mercy vpon me,haue patience with me, cast me not from thee, but rather endue me againe with a new spirite, and a lively feeling of thy pleasure, and wil, and ablenesse to do thereafter , that I may fill vp the residue of my daies in sinceritie, in holines , in righeteousnesse, and in the due service of thee , in faith unfayned, and in all singleness of heart and soule, that from henceforth , in steede of straying

from

from thee , I may dwell , and bee
shrouded vnder the shadow of thy
winges , that in steede of sinne ,
which heretofore hath miscaried
me , I may imbrace pietie , godly-
nesse , and true zeale : and in sted of
ignorance , whereby I haue gone
so long astray , I may take hold of
the knowledge of thy sauing truth .
And let it bee as a lanterne vnto
my feet , & a light vnto my pathes ,
that so I may rest safe in thee ,
through a lively faith which never
deceiueth . And graunt that I may
carefullie performe what thou li-
kest , howsoeuer disliking it be vnto
me , and may watchfullie auoid
what thou lohest , howsoeuer li-
king it be vnto me . For I acknow-
ledge , good father , that flesh and
bloud sauoz nothing of the things
belonging vnto saluation : but I
waite in the spirite for thy louing
kindnesse and mercie promised in
Christ thy Sonne , in whome I
am bolde with deepe sighes of the
heart to crie , Lorde forgiue mine
offences , remit mine iniquities ,
couer my sinnes , and lay not my
former evils vnto my charge .

Good

Good Father, giue the knowledge of saluation vnto me, and to all thy people, by the remission of our sinnes, through the bowels of thy tender mercies, that we may perceiue in our mindes both comfort, peace, and gladnes of thy holy spirite, which may begin a newe lyfe in vs, pleasing thee. And for the better perffourming of our dutyes vnto thee, from henceforth quench all the corrupt motions of our mindes, striuing with thy diuine pleasure, and restore againe in vs the image of thy diuine light, which was lost, that being thus inwardly renewed in our mindes, we may reforme vs outwardly in our conuerstations, and may sing aloud vnto thee, and may serue thee with gladnes, and come alwayes vnto thee with joy. Amen.

O Lord increase our faith.

Sing vnto the Lord a new song:
O sing vnto the Lord a newe song.
Psal.96.1.

Sing vnto the Lord, and praise his name, declare his saluation from day to day, verf. 2.

To

To the prayse of God, for
the forgiuenesse of our
sinnes.

What shal we do to thee, O God,
for all that thou hast done?
Whose loue frō vs remoues the rod
which our offences wonne.

Thy Son hath brought vs peace a-
& made vs one with thee. (gaine
Although our sinnes deserued pain,
his crosse hath made vs free.

O how shall we requite thy loue,
what recompence is due
To thee or him? help from aboue
our sinfull liues renew.

The best reward that wee can giue,
it helps not thee at all:
Yet thou in boontie doest receiue
vs wretched wights in thrall.

Great is thy glory, loue and might,
Thy mercies haue no end:
A lthanks & praise to thee in right
each heart sh ould stil exten.

But

But we poore sinners may crie out,
against our selues and say:
Our purest deeds like filthy clout,
our grosse concits bewray.

No stay is in our crooked will,
a rash consent we giue:
To each delight, that seeks to kill
our soules, therein we liue.

But now thy saving health extend,
thy mercies sweet prepare,
And salue our sores: let vs amend,
and break thou Sathan's snare.

A motion to a prayer, ten-
ding to the obtayning of true mor-
tification of our sinful affecti-
ons, without the which
we cannot please
God.



Having acknowled-
ged our sinnes, & cor-
rupt affections be-
fore our God, and in
Christ his Son, ha-
ving obtained attone-
ment with him, and yet resting in
our

our selues sinfull and miserable,
& of our selues vnable to obtaine
the fauour of God, and being ob-
tayned, not able to stand without
his continuall aide: we must seke
by all meanes to frame all our
actions in his feare, knowing this
that it is not inough for vs to
haue found the meane how to bee
reconciled vnto God, but we must
use the meanes also (being recon-
ciled) to retaine and keepe him our
fauourable God still, which is by
mortifying of those euils in vs,
which breake forth vnto his dis-
honour. We must leaue sinne. Yet
this is not inough, wee also must
cleaue vnto righteousnesse, and
exercise our callings to Gods glo-
ry: we must not onely eschue evill,
but we must doo good, wee may It is not
not onely seeke peace and atone- enough to
ment with God, but wee must en- forsake sin,
sue and follow it. It is not inough but wee
for vs not to walke in the counsail
of the scorner, and wicked persons,
or not to stand in the way of sin- must cleaue
ners, but wee must delight in the vnto righ-
law of the Lord, and that not for a
time, and then to retourne to our teousnesse.
Pl. I. I. &c.

vomite and vanity againe, according to the course of the worlde, who thinketh it inough to cease from euill for a time, and to serue the Lord at seasons ordinary, but

Psal.1.2. wee must exercise our selues in his word, and that continually, day & night: And wee must gird vp the loynes of our mindes, and be sober, and trust perfectly on that grace that is brought vnto vs in the reuelation of Jesus Christ, as obedient children, not fashioning our selues vnto the former facts of ignorance, but as he which hath called vs is holy, so let vs be holy in all maner of conuersation, pleasing God, Not making our boast

1.Pet.1.13. of our owne harts desire, as the covetous, who blesseth himself in his owne wealth and prosperitie, and contemneth the Lord: grounding

Things may offend vaine things, wherby oftentimes God, we are stirred vp to execute things which cary offensive vnto God, whch yet cooler to may carry couloz of warrant by be lawfull. the law of man, wherin the inward affections of the heart appere not only not mortified, but rather ruined

uined to sinne. If we duely looke into our desires, we shall find out few or none that truely tende to that mortification whiche is required, but rather to the aduancing of the pride of our flesh agaynst the humility of the spirite. Let none thinke it irkesome or tedious to learne this, that the first step to the perfection of a godly man, is, to deny himselfe: which deniall, is keeping vnder of all the corrupt motions whiche rise in our selues, and couet to breake forth in action, contrary to that whiche our God hath commaunded: and if that bee hard to performe, that whiche is farther required is more hard, and they are the wordes of Christ himselfe, whiche I dare not deny. If any man (saith he) will follow mee, let him forsake himselfe: and yet that not inough, Let him take vp his crosse and follow mee. And in another place, If any man will come after me, let him deny himselfe, and take vp hys crosse dayly and follow me. We are commaunded to forsake our selues: and to deny our selues: wherein we may

The first
step to be-
come a
godly man

Mat. 16. 24
Mar. 8. 34.

Luk. 9. 23.

see the great necessity of this mortification, and how severely it is enioyned vs. If wee forslake our selues, whether shall wee flye to leauue our selues? we must understand that we, as long as wee are in the body, are at home in the flesh, where many corruptions lurke, and therfore if we will forslake our selues, we must supprese the euils in our selues, and by the spirite ascend vp from our carnall habitation, and dwell with the Lord in continuall contemplation of his will, in a dayly desire to bee with him: thus also must we deny our selues: for when the motions of the flesh do, as it were, intreate the mind and soule to consent vnto that whiche is unlawful, wee must presently checke our selues, and in an inward godly aunswere, repell the proud desires of the flesh, Which sauour not the things that appertaine vnto life, but vnto death, and therfore necessary to be denied. Thus if we carry our affections within the compasse of the Lordes good pleasure, wee shall then easely attaine

We must
forsake
our selues.

We must
deny the
desires of
the flesh.

taine vnto the other part, namely,
to take vp the crosse, that is, ac-
cept willingly the miseries, trou-
bles, afflictions, and persecutions,
which may happen vnto vs: but
so long as wee are carried away
with the alluringes of the wold
and the flesh, we shall say as Peter
said vnts his maister (sauozing of
the flesh, and not of the spirite) How dan-
Saue thy selfe, go not to herusalem gerous it is
to fall into trouble: so shall we al= to please
wayes couet pleasing thinges, but ^{the flesh}
poysoned thinges, as riches, pre-
ferment, honoz, ease, idlenesse, ne-
gligence in our callinge, excesse in
buildinges, superfluous diet, most
diuelish attire, and what euill ac-
companieth not this? It is thou-
ght an easy fault, nay, no fault, to
be enuious, to bee a glutton, to be
drunken, to be a blasphemier, to re-
ceiuue rewardes against iustice, to
be partiall in iudgement, if it leane
but a little awry, and especially if
it be not seene of men. But this
liberty of the flesh will be one day
restrayned, and Gods mercies de-
teined from such libertines, who
although they cannot, nor will

Many
grosse
faultes are
thought
no faults.

forsake or deny themselues as yet, it may please God to rowse them out of this forgetfulnesse, & strike their heartes with such a feeling of hys displeasure, that they may cast off their affections of the flesh, and measure all their thoughtes, woordes, and workes by the sp̄rite: and therefore it is good to pray unto the Lorde for hys assistance therein, knowing this, that he that cannot forsake himselfe, and deny himselfe, howsoever hee flattereth his owne security and integrity, wherein he foolishly persuadeth hymselfe that hee followeth Christ, he is far from Christ, and surely he will say vnto him in the last day, I know thee not. It is not the buying of a farme, the prouing of oren, nor the marriage of a wife, that can excuse vs, continuing in the flesh and fleshly desires.

Prayer ne-
cessary to
mortifica-
tion.

No excuse
will serue.

The obser-
uation of
the letter
of the law
excuseth
not.

It is not enough to obserue the letter of the lawe: For then wee may still continue manslayers in wrath towards our brethren, wee may commit adultery, by lusting, we may sinne in our communica-
tion,

tion, exceeding yea and nay. And therefore must wee abstayne from all appearance of euill, and in all purity both of soule, mind and body, through the power and strength of the spirite of God, endeuer continually to forslake and deny our selues, being made free from sinne, let vs become the seruants of righteousnes, and let vs giue all our members instruments of righteousness, in holines and purenes. When we were in the flesh, sin had power in our members, bringing foorth fruites vnto death. But now being deliuered from sin, we must serue the Lord in newnesse of spirite, and not in our old conuersation. Ther dwelleth no good thing in our flesh, for we may feele continual rebellions therein, which repugne the lawe of the spirite: which law giueth strict commandement against the affections of the flesh, and would haue all the corrupt motions thereof to be utterly denied. And therefore let vs fight manfully against all euils, in what degree so euer they rise against the spirite.

Rom. 6.18

19.

Rom. 7.5.6

No good
dwelleth
in our
flesh.

We must
be watch-
full against
sinne.

Wee must carefully watch the
doores of our harts, with the wea-
pons of the spirite, least that sinne
crepe into our inwarde partes,
which obtayninge the consentes of
our mindes, yea, but a little, it wil
take such aduantage by pleadinge
possession, that it will bee harde to
remooae it. And therefore let vs
preuent the entry of sinne, by morti-
fying the daedes of the flesh, so
shall it neuer beare fruite in vs to
death. And surely if the spirite that
raysed vp Christ dwell in vs, our
mortall bodies shall be quickened
by the same spirite: And so quick-
ned, that it shall bring forth the
fruites of true mortification in vs.

How wee
may bee
knowne to
be the sons
of God.

And then shall wee be knowne to
be the sonnes of God, euen by that
badge of denying our selues.

Rom. 11.16.

Let vs pray therefore vnto the
Lord that he wil sanctifie vs with
in, that hee will make our whole
lumpe holy, the root and the bran-
ches holy. If our heartes be pure,
all our actions will likewise be
pure. We must hunger and thirst
for righteousnes, if wee will bee
blessed with the righteous. Wee must

must runne the race of the godly if we will receyue the reward wryth the godly: we must subdue our euils, and conquer our corrupt motions, as doo the godly, if we will bee crowned with the godly. Wee must haue our hearts, hands, & all the partes of our bodies knit together in one consent, to the true forsakinge and denyinge of our selues. The inward shew and outward affections must concurre in the same: so shall we be both outwardly approued, and inwardly assured that wee haue the spirite of trueth, and so consequently that we are the Lordes, who will alwayes attende our safety, if wee thus carry our selues before him.

Reade the 15. Psalme, learne it and haile it in thine heart, and obserue it in thy proceedinges, and it shall teach thee what it is that is required of thee to become a fit man to enter into the kingdome of God.

The inward affections and outward actions must concurre.

The Prayer for mortification.



Righteous God & mercyfull father, who art so pure and cleane, that there is no euill dwelleth with thee, no corruption resteth in thy sight, But he that walketh uprightly, he that worketh righteousness, and speaketh the trueth from his heart, he is accepted with thee: such a one thou louest, such a one thou receiuest, and such a one shall rest in thy holy hill. But on the contrary, hee that walketh after his owne heartes desires, hee that yeldeth vnto the corrupt motions of flesh and bloud, and cloaketh iniquity vnder the shew of godlinesse: such a one doest thou hate, such a one doest thy soule abhorre, and such a one shall not come neere thee: hee may pray and shall not be heard, he may cry and call, but thou wilt not helpe him. Wherefore my good God, sith there is required in all men the sinceritie and true inward zeale

zeale of the soule, and an absolute killing of the motions of the flesh, and mortifying of all fleshly affections. Looke fauourably vpon me, in whome doe dwell an innumerable trope of foolish fantasies, a heape of sinfull affections. I find and feele, that though many times to will, be present with me, yet to perfourme is not in my power: sinne preuayleth, and deathe through sinne swalloweth mee vp: so that I rest in darkenesse of sin, and that by gyuing scope vnto mine owne peruerse will: And so long good father, as I dwell in this house of flesh and bloud, deteyned downewarde wyth the pleasing and entising things therof, I cannot maister my corrupt desires, I cannot bridle myne affections: but in steede of true mortification, I breake out into such outrage, by consent of all my members, that my affections extend from conceiuing euill, to performing of euill, from desiring to sinne, to commit sinne, euen wyth greedmeſte. And yet ſuch is my miserable estate, being thus in my ſelfe

selfe, that flesh and bloud flatte-
reth it selfe, and concludeth, that
whatsoeuer I purpose in an euill
desire, so that it breaake not forth
into open grosse wickednesse, that
I am holy enough, that I am as
sincere as is requisite, and that I
stand too fearefull of thy iudge-
ments: when thou knowest, that
all and every the least conceypte of
sinne, breaking into action, in what
couert measure or meane degree
soeuer, it by and by endaungereth
my soule, and deserueth suddayne
iudgement. And therefore let it
please thee, that as thy deere sonne
throughe thy surpassing loue, hath
reconciled all such vnto thy fauor
agayne, that are truely penitent:
so let thy holy spirite continually
worke to the taming of vnbridled
flesh, and let me by the same spi-
rite, neuer leauue moze and moze to
seeke and endeavour to subdue my
grosse affections, vntill I come to
a true and absolute mortification
of all the euils that rise vp in mee:
so shall I deny and forsake my
selfe and followe thee: so shall I
leauie my selfe and coine vnto thee:

I

I shall hate my selfe and loue thee:
I shall conquere my self and serue
thee.

Good Father, thou seest that I am most weake, and without the continuall woorking of thy grace, I can not in any measure supprese my desires, but rather they the moze strongly rise in mee: I cannot deny my selfe, but rather I deny the woorking of grace in me, I do not onely not mortify my sinnes, but sinne rather reuiueth and becommeth strong in me, insomuch as it bringeth forth fruit not vnto life, but vnto death. Therefore I beseech thee sanctify me, that I defile not my selfe with the filthinesse of the flesh, or fleshly thinges, howsoever they seeme to please me. Let me not be deceyued with the pleasinge iudgements of worldly men, who affirme sinne to bee no sinne, darkenesse to bee light, and light to bee darkenesse: Atheisme to be religion, and sanctitie to be sinne: coueteousnesse to be good husbandry, and charity to be folly, hatred and reuenge to bee manhood, and loue to bee cowar-

dice, swearing to bee courage, and
mekenesse to be madnesse, pride to
be decencie, and comelinesse to bee
beastly. Oh good Father, many
are the ensuinities that rise vp in
vs, & defended not only as things
tollerable, but as things laudable:
oh mortifie therefore, mortifie these
euils, let vs no longer be besotted
with the filthy fashions of the cor-
rupt world: extinguish the flames
of carnall desires, represse the ra-
ging lusts of the flesh, and graunt
that we may shun, and with due
watchfulness auoyde all thinges
that haue but the appearance of e-
uill:that being thus inwardly sub-
dued, I may make outward pro-
fession, that whatsouer I do, it
may be simply grounded vpon the
truth of a good conscience, in single-
nesse of the spirite, in newnesse of
life. And let me still retayne thy
in memory, that I can not follow
mine owne will, and thy woord.
I may not impart my affections
to the daedes of the flesh, and the
woorkes of the spirite. I can not
walke in darkenesse and light, the
way of death, and the way of
life,

life, I cannot serue thee and sinne.
Direct me therefore, good Father,
direct mee in my whole life, and se-
perate mee from the worlde and
worldly thinges, and let me dwell
with thee in all godly meditati-
ons, and contemplations, and let
me vse the thinges in this world,
as if I vsed them not, let mee
liue in this life, as if I were dead
to sinne: and beeing thus truly
mortified in the body, and quicke-
ned in the spirite, let mee looke in
continuall watchfullnesse, for the
dissolution of this my mortall bo-
die, that my soule may ascende:
and in the ende both in soule and
bodye, I may for euermore en-
joy the eternall ioyes of heauen.
Amen.

O Lord increase our faith.



This



This tendeth to a true deniall of
our selues, in mortifying our affe-
ctions, whereby we ouer greeds-
ly imbrace the pleasures
of this world.

COrrupt and filthy are we all,
the proudest man is dust:
No comfort here: we liue in thral,
and linger here in lust.
The sweetest of delights that we
can chuse to please our will:
what brings it vs? who doth not se
that pleasures turne to ill?

Art thou a mā whose state is great,
if pompe exalt thy mind:
What then? Thy soul with sin im-
bewraies thy plesures blind,(pleat
A dolefull bell doth wait to ring,
when thou secure shalt die:
What song of glory canst thou sing
when corpes in graue shall lie?

What shal auaille thy lofty lookes?
whereat the poore do quake.
And what thy Machauilian bokes?
whose cursed flights forsake.

Thy

Thy brauest buildings high in state
thy golden gods but dust :
Thy Thrasoes & thy Gnatoes mate
no more shall serue thy lust.

Thy formal friends that fawne on
& please the time for gaine: (thee
Wil sigh in shew: but shrink frō the
whē most thou groanſt in paine
Thy rich aray which heere doth
thy stinking carcasse gay: (make
Thy foe, when thou art gone, will
& laugh: & thou in clay. (take

No ſtate ſo ſtrong, no man ſo ſure,
no office or degree: .

Can graunt vs warrant to endure,
beyond our time we ſee,

Why then doth flesh triumph, &
it ſelſe in pleasing dayes: (braue
Yet sinks in ſinnes, at laſt the graue
our groſſe farewell displayes,

Oh then in haſt and happy time,
bid all this trash farewell:

Ye high and low of dung and ſlime,
to day leauie of to ſwell.

Subdue ye pride, deny your will,
now mortifie your luſt:

No ſhare els in Gods holy hill,
ye haue, to hell ye muſt. A

A motion to a Prayer tending to
the obtayning of the king-
dome of God.



I hath pleased Al-
mighty GOD in
greate measure of
mercye to call vs
home vnto hym, to
confesse our sins, whiche although
they be great & many, yet throngh
the abundance of his loue, he hath
taken them away throngh the me-
rits of his sonne. And onely cra-
ueth this, that we will forslake our
selues, and follow him: wherein
we are incouen to seeke the Lord
our God, and to frame our selues
to that course that may bring vs
wholy vnto him, being the foun-
taine of all goodnes, which we can
receiuue either in soule or body.

And forasmuch as hee saw the
corruptions of our heartes to bee
such, as they brought forth often-
times, peruerse and contrary de-
ires, tending most especially to
worldly and fleshly things: He in
fauour directed vs especially what
to

to cravie at his handes, namely, To
seeke the kingdome of God & the
riches and righteousnesse thereof.
And then shall all thinges necessa-
ry both for body and soule be ad-
ministred vnto vs. In so much as
it appeareth that the foundation
of all our petitions, tending to bo-
dily relief, must be builded, not
vpon our owne rash conceites, as
to aske what our naturall dispo-
sition will lead vs vnto : But to
seeke the word of God, the knowl-
edge of Christ, and the thinges of
the body beeing of small moment,
shall be cast vpon vs by the louing
prouidence of our good God. Al-
though in deede the kingdome of
God bee not meate and drincke, it
consisteth not in the outward man,
as in promotion, in riches, in beau-
ty, in honour, in health, in friends,
nor in whatsoeuer pleasures of
flesh and bloud : no, not in cere-
monies, and traditions inuented
by man: not in the outward word,
neyther in whatsoeuer is seene
with the externall eye. But it con-
sisteth in spirituall feeling, taste,
and vse, in the sincere and pure
knowledge,

knowledgē, exercise, and comfort
of the Gospeſl of Ieſus Christ,
perfourming the will of God here
in earth.

Luk.6.20. And heerein it is required, that
Math.5.4. We be Poore in ſpirit, to hunger &
Eſa.51.2. 3 thirſt for righteouſnes, to be meke,
Pſal.37.11. to be mercifull, to be pure in hart,
Pſal.24.4.
Mat.5.10. and gladly, Suffer perſecution for
2.Cor.9.50. righteouſnes ſake. We muſt be lo-
uing, liberall, pityfull, patient in
troubles, and in all thinges wee
muſt frame and conforme our
woordes, workes, and thoughts,
to doe the will of our heauenly
father.

To him we muſt fall downe to
be ſtrengthened in faith, wythout
whiſh we cannot reteine this king-
dome, the lively and effectuall
word: whiſh that it may be pure-
ly preached wythout fraud, deliu-
red wythout vaine glory: receiued
and practiſed, wythout faltring or
fear we muſt pray vnto our God,
who hath promiſed and will per-
fourme, to ſend vs hys ayde, to
keepe vs bright in thiſ gloriouſ
path to eternall life. And wee
muſt pray vnto him, that hee will
make

make our vnderstandinges capabile of the trueth of hys wyll, and what hee requireth at our handes in seekinge of this hys kingdome. That he wil frame our liues in all simplicity of faith, submitting our selues wholly vnto his woorde, casting downe our owne imaginations, and every proude conceit of our selues: that through meekenesse, in true knowledge and obedience, we may be made meete partakers of the euerlasting kingdome of God.

Hauing obtained this spiritual feeling of the will of God, in hys woorde, and being sealed vp through faith in a longing desire, for all spirituall perfection, let vs proceede to the execution of our callinges, which may aunswere the commandement of God heerein. Let vs continually seeke new and dayly meanes by hearinge the woorde preached, by stirring vp one of another, and by giuing sacred examples of vertue and godlinesse, that our callinges may bee made sure, to bee founded and establisched in this kingdome.

Then

Then may wee freely approach
vnto our God, and he wil receive
vs : we may cal on him, and he wil
heare vs : we may beg of him, and
he will giue vs all things necessary
for body and soule. Hee is our al-
mighty king, and hee will defend
vs : he is our mercifull God, and
he will relieue vs : and hee is our
mercifull father, and he will feede
vs, cloath vs, and teach vs. And
at last, he will crowne vs with the
glory of his sonne, hee will make
vs as the saintes in heauen, and
we shall receive the inheritance of
everlasting blisse. And thereforeze
let vs seeke and pray vnto hym,
that wee may obtayne this prin-
cipall and chiese foundation of
all true comfortes in this life, the
kingdome of his sonne Christ Je-
sus.

The prayer for the kingdome
of God.



Most gracious God
and louing father, it
hath pleased thee to
commaund vs, first,
and before all things,
to

to seeke thykingdome, and the riches and righteousnes therof, with promise that then all things necessary for body and soule shall be gien vs : wherfoze good father, sith that our vnablenes is such, that we cannot attayne vnto this high matter of our selues, vouchsafe to prepare our heartes, that at thys time and alwayes, wee may aboue all thinges, hunger and thirst for this righteousness, the absolute meane of our true comfort : without which all our comfort is but care : our wisdom, but foolishnes : our glory, but shame : our riches, but pouerty : our godlines impietie: and all our prayers sin. Wherfoze good father, I humbly pray thee in the behalfe of all thy chil-
dren, that thou wilst poure into our heartes, a godly consideration of our imperfections, not being endued with this absolute integrity: that we may see our pouerty & nakednes, not being enriched & cloathed with this riches, & weedes of sanctitie : that wee may feele how ready we are to pine for want of this food of our soules, thy sacred word,

woord, the gloriouſe Gospell of Christ, wherin conſiſteth thiſe heauenly kingdome, whiſh kingdome O Lord teache vs to finde.

Endue vs with thy holy ſpirit: poure into our harts that ſacred giſt whiſh thou haſt leſt for our comfort, to leade vs to thyſe kingdome, that may direc̄te vs in all truthe, that may maniſteſt in vs the knowledge and exerſice of thy woord, wherin reſleth that ſpirituall happyneſſe, whiſh haſſe by faſhion, we ſee as a shadow farre off, whiſh one day ſhall be maniſteſt to our abſolute ioy and ſaluation.

In the meane tyme god Faſher, ſanctify our hearts with heauenly contemplations, and ſanctified meditations, that our ioye whiſh now iſ but in part, may bee dayly enlarged through the diuine fruiſes of loue to thy law, faſhion in thy promiſes, and of hope that our ioy ſhall be full at the appearinge of thy ſonne. So ſhall the kingdome of thy ſonne appcare in vs, and weſ ſwhich waſter in the darkneſſe of thiſe polluted world, ſhall appeare maniſteſtly to bee the heires

heires of thy kingdome, through
faith testified by the fruictes of a
sanctified life.

And to the end, good father, that
thy kingdom may daylie moze and
moze appeare and increase, graunt
free and comfortable passage to
thy word and Gospell of Chist,
that it may be plainlie, purely, and
plentifullie preached. And vouch-
safe to increase the number of the
labozers in this worke, who may
faithfullie and diligentlie worke
therein. That throught the same,
thy people, which now sit in dark-
nes, may be enlightened, that such
as are farre off may come neere:
and they that are without, at thy
good pleasure may be brought into
this kingdome: that wee may all
put on that sanctified garment of
a new life and sincere conuersati-
on, which may approue vs to bee
thy childzen, and Citizens of thy
kingdome: and that as becommeth
thy sonnes, we may be reformed in
our liues.

Give vs thine holy Sp̄rite,
that wee may beleue thy worde,
and therby so direct our liues, that

we in all vertuousnes & godlines
of conuersation , may finish our
course vpon earth: And afterward
live with thy Sonne in eternall
blisse. And seeing thy kingdome is
not meat and drak, neither consi-
steth in ceremonies and traditiōns
deuised by man, neither commeth
it with observations, neither is it in
word , but in righteousnesse, and
peace, and ioy in the holie Ghost,
and in power : Graunt that wee
all may be truelie regenerate and
borne new by the holie spirit , and
may no longer spend the dayes of
our liues in the lusts of the flesh,
in the vanities of the mind, and in
pride of lyfe . But may eleuate
and raise vpwarde all our affecti-
ons, euē unto thy holie hill, from
whence commeth the lyfe wherin
we liue , the helpe wherby we
stand , and the power whereby we
are defendid. And be thou present
good fasher,in al readines to sup-
port vs being weak, to releue vs
being poore, and to traine vs vp
in all heauenlie knowledge , being
altogether ignorant.

And let every of thy childdren
that

that thist after that righteousnes,
bee filled with all good thinges
within and without, that we may
goe forwarde in daylie exercise of
pietie and godlines, in knowledge,
in faith , in loue , in hope, and in
true zeale, that we may liue with=
in the compasse of thy faterly
protection , die in thy loue, and bee
in the end crowned with the glo=

rious merites of thy Sonne in
heauen. Amen.

O Lord increase our faith.

For the kingdom of God.

The God of blis,
Who faithfull is,
His sacred word doth send :
To teach vs all,
On him to call,
And to his lawes attend.

His kingdome pure,
Which shall indure
For ever: doth begin
In those that know,
How here below,
To mortifie their sinne.

D 2

And

And they that will
Imbrace with skil,
The way that traines to blis,
Shall quicklie see,
That they shal bee
Reformde from things amis.

O God aboue,
Lookethou in loue ;
On all that long to see :
Thy saving health,
Thy heavenly wealth,
And glorious kingdom fice.

Thy kingdome show
To vs below :
That wander here awry.
Direct our feet,
Thy statutes sweet,
To vs thy folke discrte.

Oh be not slacke,
But what we lacke
With speed let vs obtaine :
For thou dost feed,
Such as haue need,
Thou dost no poore disdaine.

A most

A most necessarie moti-
on to a prayer , tending to the
comfort and preservation of the
Church of Christ, worthy to
be dulie considered in
these dayes.

Here is none so ignorant (I trust) but well knoweth , and is fully satisfied , that our good God by the operation of the spirit, through the preaching of his wozde , hath gathered together a great multitude of people, out of all partes of the wozlde, whome he hath endued with the knowledge of himself, and whom he hath chosen sincerely to serue him , to call on his holy name, and to celebrate his prayses in this wozlde : which companie of people, though farre and neere scattered , hee hath so united and knit together in one faith , in one baptisme, and in one sincers course of doctrine , taught and left vnto

How the
whole
strength is
knit toge-
ther thogh
the mem-
bers bee
scattered.

bs by Christ our saviour. That he our saviour disdaineth not to call them his Church in whome he will bee serued, and in whose hearts and soules hee bouchsafeth to dwell, euен by his holie sprite, hee disdaineth not to accept this Church as his spouse and wife, af-
fording himself to be her husband:

Ephe. 5.22. he is the head, and this faithfull
2. Cor. 11.2 companie the mēbers. This church
Reve. 21.2.

9. **Ephe. 1.23** Christ Iesus, and euery member
Col. 1.24 thereof is a saint by calling: Who-
1. Cor. 1.2 seeuer is of this fellowshippe and

companie, & is trulie ioyned vnto that head Christ Iesus, is so sepe-
xated from the wicked, that he li-
ueth in Christ, and Christ in him.

Every mem-
ber of the
Church is
ioyned vnto
Christ.

And forsomuch as we al know that Christ our saviour, when he came in the flesh: and beeing pre-
sent in the world, though he were Lord of all, became as a seruant, humbling himselfe, and was of no reputation among men: but was scorned, derided, whipped, spit at, and in most base manner abused, and at last hee was crucified: yet was hee pure, innocent, stedfast,
pati-

Mat. 28.18.
Col. 2.10.

patient, faithfull, and did loue his enemies, and prayed for them. At this he did and suffered, to the end that his Church and euerie member thereof, should learne of this their head, and be guided by this their husband, how and in what course to carrie themselves in this present wold.

And for that man of himselfe is ignorant and weake, he hath left his owne example for his children to follow, and his spirit to guide this his Church, that it steppe not aside, to an unknowne husband: But that in all obedience, they shoulde performe what hee commandeth, and carefully auoid what he forbiddeth.

Christ being now ascended, and sitting in the heauens at the right hand of his father, hath left this his Church as his image, here in earth to be scorned, scoffed, whipped, afflicted, persecuted, & euē mas-
sacred, murthered and spoyled, by the enemies of his crosse. And euerie member of this Church, must lay downe his account before hand, and reckon what it will cost

The spirit
of God
dwelleth
in his
Church.

The true
Church is
the image
of Christ.

The church
must suffer
persecutiō.

him, and he shall finde that it will amount vnto no lesse, than persecution, trouble, enemies, and euē death it self, if he will trulie follow his maister Christ. And this portion is the verie badge wherby his Church, and the true members thereof are known: it is the touch stone and triall of our professions. And to the ende that wee may the more exactly follow him, hee commandeth vs to forfaine our selues, and to take vp his crosse, and patientlie abide and beare whatsoeuer triall shal be laid on vs by his enemies, who if they spared not him being the head, they will not forbear the members. If they calld him, euē our maister, Welzabub, what reproch will they not giue vs: if they crucified the Lord of glorie, much moxe will they persecute his chidren.

It appeared, as soone as the maister was taken away, the seruantes were despised: when the shepheard was gone, the sheepe swandered abroad, and all the chil-
dren of God were tryed, some by mockings and scorninges, some by
bands

The lot
of Gods
children.

bandes and imprisonment, some were hewen in peeces, som stoned, some slaine with the sword, some wanded vp and downe in sheepe skinnes, destitute of comfort, afflieted and tormented, some wandred in the mountains and in the wildernes, hiding themselues in caues and dennes of the earth, and none escaped the hand of the enemy, & yet they were such as the world was not worthy of. Paul the Apostle was mightilie persecuted of the Iewes, after he became a member of this Church. Peter & Iohn were also bitterly persecuted. Stephen most miserably handled, and at last stoned. All the Apostles and Disciples of Christ were persecuted, and hauocke was made of the Church of God, in so much as all such as took on them the profession of Christ, or had but the name of Christians, were forced to taste of the cup wherof their master tasted. And we that followe them in profession, must bee contented to follow them in troubles, to take vp the crosse, and to beare what the world wil lay vpon vs. There

Heb. 11. 36.
37. 38.

*2. Cor. 11.
24. 33.*

*Act. 4. 3
Act. 6. 12
Act. 7. 58
Act. 8. 3*

83 A Pensive
is no way to the kingdom of hea-
uen, but by Christ, and there is no
way to Christ, but by tribulation.

The wicked do continually seek
to oppresse such as are true of hart,
they make sharp their swords, they
bend their bowes, and dispose their
arrowes in the strings, coveting to
shoote at those that feare God. The
Kings of the earth band theselues,
& the princes of the world assem-
ble themselues together against
God & his Church. England, since
it hath come to the tast of true re-
ligion, hath tasted how true it is
that is said, that they that wil live
uprightlie, shall haue many that
will rise up against them. How
hath the rage of Sathan appeared
against vs, with bitter threates fro-
Spaine, with excommunications,
and condemnations from Rome?
how haue we bin labored to haue
bene seduced by Priests and Se-
minaries, from our bounden loue
and dutie, not only towardest her
Maiestie, but towardest our God?
if cursings, if blessings, if dissawa-
nings, or persuasions, if threates of
hell, if promises of heauen, if thro-
wing

Psal. 11.2.

Psal. 2.2.

The pra-
ctices of
the en-
emies of the
Church of
God.

wing downe, or exalting high, if
feare of fire and sword could haue
prevailed, we had faine and for-
saken God ere this day: how haue
they sought the death and destruc-
tion of our gracious Queene, and
grauie Counsellors, by enchant-
ments, by magick, by murther, and
by all devillish practises? Haue we
not bene enuironed by fleetes of
foes at sea: by armies of rebels by
land, and endaungered by hidden
Traitors at home? hath there yet
any of their conspiracies preuailed?
hath not God stood our de-
fence? hath not our Christ, the
head of our Church stood in the
gap against these treacheries and
tumultes: and doeth there not
herby appeare a Church militant,
a Church still driven to defende it
selfe: and a Church malignant, a
Church fraught with malice a-
gainst the truth: a Church offend-
ed, and a Church offending, a
Church suffering, and a Church
persecuting? And who doth not
see how manifestly it appeareth,
that our Church is that Church
which resembleth our head Christ.

A Church
militant &
a Church
malignant,

Iesu.

Jesus in suffering , and the other
to be the Church, resembling their
father the Deuill , by massacring
and killing , who seeing his king-
dome to bee neare at an ende , and
noting how his Church and the
reprobates companie diminisheth ,
beginneth to enkindle the coales
of dissention betwene kings and
kingdomes , and stirreth vp trai-
tors vnder colour of teachers ,
murtherers in the name of catho-
liques , and devils vnder the habit
of a religion: by whome the whole
worlde is at this day set all in a
flame , and they labour by all
means to peruerit with the venom
in their tayles , the consciences of
al true Chzistians , and where they
see they cannot preuaile by the
trueth , they seeke it by tyrannie:
in the place and stede of mercie ,
they vse massacres in steed of peace
which the truth imbraceth , they
stirre vp warres , and in steed of
ioue (the badge of Chzistians) they
execute all hatred , euen to bloud .
If we looke into late yearess , we
shall finde in Fraunce how thou-
sands of the Church of God haue
bene

The badge
of the An-
tichristian
Church.

The trou-
bles in
France.

bene murthered , some in their beds, some in the streets , some in the temple, some preaching , some praying, and whosoever was noted to serue god aright, was swal- lowed vp in this devillish furie : and for that the more they striued to supprese the truth, the more see- ing it to preuaile , they by the in- stigation of the aduilerer of Rome proceed on to new denises , spa- ring neither olde, nor yong, great, nor small , but take all by the throate , euен their Kinges , and with butcherlie hands desile their pallaces with most cruel murthers killing euerie innocent , euен such as can but name the Lord Christ, and him serue as their only redee- mer in the lowest measure , doe they most cruellie cut off with vn- timely death.

Is it not therfore high time for the poore Church of God , in re- gard of this bloody worke of the Deuill, to poure foorth continuall ardent prayers vnto our God for his present helpe in this trouble ? And howsoever we rest in great measure freed from massacres and open

England
hath great
cause to
pray.

The perse-
cution in
Queene
Maries
time, a
menae to
prayer
now.

open murtherers here in Englande, through the Iduing hande of our good God, yet are we not without continuall occasions, to moue vs to godly supplications, that God in his mercies will cōtinue our favourable God for euer, and that he will be still mindfull of vs, that wee fall not into our enemies hands, who (as we see) practise by all kindes of policies to presse in vpon vs, to deale with vs as they haue dealt with other nations: nay to make vs to be no more a people.

The remembzance of our little persecution in the time of Queene Marie, may moue vs to due obedience vnto our God, who did spe= diliue deliuer vs by the gracious hand of our most sacred Queen E= lizabeth in whome, vnder our good God, we haue bene this 35. years almost compleat, so happilie defen= ded, that we haue had free scope to serue our God in truth: where= as wee see other nations to bee so suppressed by the heauie hande of the wicked man, that none dare stand vp to professe God, but with p[re]sent tortur[e].

Mh,

Oh let vs therfore be thankful to our mighty God, for his help in all former dangers, and pray, that we may shew our selues as wise as serpents, & as innocent as doves, that we may stand sound and unblameable in our professions, in faith strong, in loue unsayned, and constantlie persevering in this inviolable truth, that the gates of hell, nor the tyrannie of the euill man preuaile not against vs, that the fond and idle furie of that Romish idoll terrifie vs not, whome, together with his worshippers, our al sufficient God laugheth to scorne: who, as we see, and haue tasted, hath by his prouidence turned their practises to their owne perdition, all their plots, snares, and pittes to catch themselues: Is not this marvelous in our eyes? But y truth is great, and it preuayleth.

It is the Lord that hath done this great thing. It is hee that driveth backe the heathen, and that planteth his church, it is he that destroyeth the adversaries, & maketh his owne people to grow, it is he y Psal. 19,2. giveth strength vnto his people, & blesseth

The enem-
ies hope
commeth
to nought.

blesseth vs with peace. Why then
doe the foolish heathen thus rage,
why do these peevish people mur-
mure against the church of Christ
in baine? When their hope was
to haue preuailed with their pe-
evishlie teameed (invincible armie)
they stumbled and fell: the hande
of the iust God was against them
and his mighty hand cast them in-
to the bottome of the sea, and with
his power he confounded their de-
uise: and howsoever they seeme
to contynue malicious, and in a
deepe desire to cut vs off, and to
dispeople vs, let vs not feare, but
dulie call vpon the name of God,
our head and husbande, and hee
will breake their bowes, hee will
shiuer their spears in sunder, their
owne swordes shall pierce them-
selues, and their owne bulletts shal
rent themselues in peeces.

Let vs therefore continually fal
downe before him in prayer, and
in due obediencie vnto his word,
submit our selues vnto his will,
and if hee will that wee suffer for
his name and truchts sake, let vs
glorifie him in our sufferinges,
know-

If God will
that we
suffer, let vs
glorify him
therein.

knowing this, that a crowne of lyfe is laide vp in store for as many as take his yoke with patience, and faithfully endure vnto the ende.

If it please him, hee can make warres to cease from one ende of the world to the other: but if it be his pleasure to raise vp new euils against vs for our sinnes, let vs acknowledge his iudgementes to be iust, and our deserts to be vile. And let vs serue him continuallie, without feare of them that can but kill the bodie, and can not annoy the soule, then shall nothing seperate vs from this our Christ, nor from the vniuity of his Church, neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill of the sword, nor death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come nor heighth, nor depth, nor any creature, neyther Pope, Spaniard, Turke, nor Infidell, nothing shall seperate vs from the loue of God, which is in Christ Jesus our Lord.

Nothing
must sepe-
rate vs frō
Christ.

Let

Let euerie member then of this
true Church, with all power and
diligence, endeouour to approue
himselfe, by knowledge, by faith,
by prayer, by humilitie, and pati-
ent abiding the Lords pleasure in
all thinges : so will our louing
God keepe vs vnder the shadowe
of his winges, and preserue vs
as the apple of his eye , that wee
may grow vp , & bring forth fruit
a thousand fold , to the glorie of
his name: and whether by lyfe or
by death , he hath decreed to glori-
fie vs, let vs take eyther in al god-
lie obedience vnto his wyl , and
present our continual prayers vnto
his Maestie , for the comfort
and preseruation of the vniuersal
Church.

The



The prayer for the church
of God, to be said at al times,
and especially in
dangers.

Olmightie God and
everliving Father,
who hast bouchsa-
fed to gather vnto
thy self an holy com-
panie out of all nations of the
world, whom thou hast most glo-
riously entituled with the names
of thy Church, thy spouse, and thy
members, and whome also thou
teachest, louest, and feedest: whome
also thou so tenderly considerest,
that howsooner the wicked, euen
thine enemies, do sēke to annoy
it, thou so defendest, gardest & bleſ-
fest it, that no haire of the head of
the least member thereof falleth,
much leſſe any one of that cōpany
perisheth, or is troden down, with-
out thy prouidence. Yet, good fa-
ther, such is thy pleasure, that
while this cōpanie shall dwell in
earthly vessels, it is as a ship tossed
and tumbled with the cruel storms
and

and dangerous waies of the sea,
of continuall persecutions subiect
to often assaults of the enemie, da-
shed sometime against the sword,
sometime beaten with flaunders,
backbitings, reproches, & sometime
to beatings, buffettings, crossings:
and sometime to massacres, mur-
thers, and most cruell death. It is
neuer free from perill, it is alwaies
and by all means tryed. There is
no confort, no toy, no rest, as long
as it is in this lyfe, but in hope,
wayting pacientlie the confortes
and consolations in heauen.

It continuallie depainteth out
the sufferings, the crosses, and ig-
nominious course whiche Christ
himselfe was forced to suffer here
in earth. In so much as it is made
knowne to be thy Church, by the
continuall calamities whiche here
in this life it endureth.

Good father, thou seest how the
heathen do rage, and how the fro-
ward people of the earth do mur-
mure against thee in these thy
members: how the Kinges of the
earth band themselues, & the prin-
ces assemble and consult togither
against

against thee, thy Christ, and against his Church. But make thy people strong in faith, that we may break their bands, and cast their cordes from vs: For salvation belongeth vnto thee, and thy blessing isvpon thy people. Thou seest, O Lord, thou seest how the wicked bende their bowes, and make ready their arrowes, that they may secretly shoote at thy children, and to hit them that feare not. But thou righteous Lord, lovest righteousness, thy countenance doth behold the iust, and thine hand shal hold them vp. withdraw not therfore thy tender mercies from thy Church: let thy mercie and thy trueth alway preserue it: for thou seest that innumerable troubles are raised against it, but send thou thy light and thy truth, and let knowledge, faith and true obedience in lowlines & zeale, lead it: and by thy mightie hand preserue it in thy holy mountaine, and let it alwayes rest in thy tabernacles: furnish it with all ioy and gladnes, & gird it about with strenght. Let it through thes be able to thrust back her aduersaries, and in

in thy name, tread downe such as
rise vp against her. Let thy church
continallie sing, The Lord is my
light and my saluation, whom shal
I feare? the Lord is the strength of
my lyfe, of whom shal I be afraid?
In the time of trouble and daun-
ger, hide thy people in thy taber-
nacle in the secret place of thy pa-
tulation: hide them, O Lord, and set
them vpon a sure rocke, that when
the wicked, euen their enemies and
their foes come vpon them to de-
uoure them, let them stumble and
fal. Be thou our strength & shield,
Thou givest strength to thy peo-
ple, and blesseth them with peace.
But good Father, thou seest that
the wicked furiouslie rage, and en-
deavour to rush in vpon thy sanctu-
arie, they imagine mischief against
thy church, and seek by all means
to deuour thine inheritance. They
lay snares, O Lord, to entrap thy
spouse, & to dismember thy Christ.
They take wicked counsaile, and
in deceit doe they worke all their
deuises: they lay wait for the righ-
teous company, and seeke to de-
stroy them. But they shall not bee
destroyde

destroyd in the perillous time. For thou, Lord, hast promised to stand in the defence of thine owne people: Thou hast saued vs from our aduersaries; and hast put them to confusion that hate thy people.

Up Lord, and beholde, how yet the enemy seeketh to destroy vs: O hide not thy face, forget not our miserie and affliction: thou God, art the king of all the earth, thou raignest and rulest ouer the heathen: therefore will we not feare. The Lorde of hostes is with vs, the God of Jacob is our refuge, yea, this God is our God for ever and ever: hee is the guide of his Church, and he it is that wil come and will not keepe silence, a fire shall devoure before thee, so that thine enemies shall not bee able to stand in thy presence, they shall be scattered abroad & come to shame suddainly. Thou God hast geven a banner to them that fear thee, that it may bee displaide in testimonie of thy truth. That thy beloued, euen thy spouse, may be deliuered: & that euery member of thy church may dwell in thy tabernacles for ever,

uer, and may rest vnder the couer-
ring of thy wings, when the wic-
ked shal fal and be bitterly discom-
forted. Oh how terrible art thou in
thy works: through the greatness
of thy power shall thine enemies
be subiected vnto thee. And al-
though thou sufferedst the wicked
to ride euен ouer our heades, al-
though we haue bin forced to passe
through fire and water: yet hast
thou deliuered vs, and brought vs
into a wealthy place, wher thy
Sword and Gospell, euен the truth
of our saluation, is freely deliue-
red. Wherfore, O God, arise, let
thine enemies bee scattered: Let
them that hate thee, flie before thee,
as the smoke vanisheth, so let thine
enemies be driven backe: let them
not come neere thy sanctuarie. As
sware melteth before the fire, so let
the enemies of thy Churche perish
at thy presence, and let thy people
be glad: let thy congregations sing
and reioyce, let thy beloued leape
for ioy. O send downe thy graci-
ous raine vpon thine inheritance,
refresh the weary members of thy
Churche, such as haue felt the woe
of

of thine enemies : Let them be re-comforted : Let the solitarie pore man that thirsteth for thy sauing health, be filled with the hid treasures of thy issue. Deliver the im-prisoned , and let the children now in-captiuitie, be set free. Wound the heads of the obstinate and stiffe-necked aduersaries of thy church, and bruise the hairy scalps of such as seeke to destroy thy people. De-stroy the companie of the speare-men, & the multitude of the prouid, whose hearts are lifted vp against thy people. Scatter those idle and euill affected ones , whose delight is in warre: so shall all kingdoms of the earth seeke thee, and the na-tions dispersed , shall attend vnto thy voice, & all such as know thee, shall sing forth thy praises , yea, they shal sing vnto him that rideth vpon the high heauens , & ascribe al power vnto thee, our great god, our mighty king, our husband and head. O God of hostes , cause thy face to shine vpon vs, and we shal be sauied.

O Lord increase our faith.

A Praise of Gods fauour
in protecting his Church, com-
forrable to the faith-
full.

*Sing faithfullie Unto God our
strength: sing aloud Unto the God
of Iacob. Psal, & I. i.*

O Vr God is good; why should we
so long neglect his praise? (the
His help doth passe the help of me
whose lawes and loue decaies.
But lo, the loue of God endures,
from day to day it stands :
His spouse to loue & liue he lures,
and breaks her cruel bands.

(light,
He sendes his word, and giues her
his gospell feeds his flock,
His people only take their flight,
to him their liuely rocke.
On him they stay, on him they stād
and he extends his aid: (band,
He breaks with truth the dolefull
wherat his Church dismaid,

No pompous pope, no Spaniard
no direful drum offoe: (proud,
No

No shaft, no shot, no rainles cloud
can daunt his spouse with wo:
What though the peevish mā of sin
his bloudy badge display.
What if he vainly vaunt to win?
be still: he shall decay:

The proudest of our foes shal fall,
their stoutest strength shall rue;
The stately strumpet fraught with
shall faint, and all her crue, (gall,
Iehovah yet, his Church shal saue,
and with his hand defend:
Who then wil rest a popish slauess
and not our Englands frend.

Breath out thy word, O God out
let it be publisht so: (guide,
That it may stand and still abide,
and teach thy Church to grow.
Let truth prevaile, let faith abound
let all reforme their waies:
Our Queen preserue, her foes con-
send peace in al her daies, (found

A motion to a prayer,
 wherein the soule must arme it
 selfe against daungers of the
 tyme, in regarde of
 false doctrine.



Christ forseeing in the
 dayes of his flesh,
 that after his de-
 parture,his children
 should be in danger
 to be seduced from
 his sincere truth , by the ministers
 of Sathan, false Prophetes, and
 lying teachers: hath verie graci-
 ousslie giuen vs a forewarning to
 take heede of such as enter in a-
 mongst vs in sheeps cloathing, who
 are inwardly rauening wolves:

Mat. 7 : 15. Who should priuile bring in dam-
 nable heresies, euен denying the
 Lord, who hath bought them, and
 Who bring vpon themselues swift
 damnation: yet many shall follow
 their destructions , by whome the
 way of truth is euill spoken of, It
 was propheticd long ago, that in
 the latter dayes (euen the dayes
 wherein wee liue) should rise vp
 very

verie dangerous doctrines: & **Sa-** 2 Pet. 2.1.2
than should transforme himself in- Sathan and
to an angell of light: and false **A-** his mini-
postles, hauing put on the person sters, chāge
(as it were) of Christ himself, and themselues
of his Apostles, should creep into angels
of light.

the hearts of Gods children, and
so enchant them with their coun-
terfeit holines, that many through
their hypocrisie shuld be deceived:
Many such haue in our dayes ri-
sen vp, and haue caried great shew
of being of the flock of Christ, but
by their actions haue shewed them
selues verie deuourers of the sheep
of Christ, and haue sought to sack
the bloud of his saintes: of which
kind of deceiuers, there are manie
kindes (and they most subtile and
wilie in their generation) & there-
fore it behoueth the children of
God, to be careful, watchfull, and
obedient vnto the wil and word of
God, which is the line wherby we
must direct our course, to sayle a-
right vnto the harbour of the hea-
uenlie truth. Wee must touch the
compasse of our heartes with the
loadstone of truth, wherby we shal
be able to eleuate al our affections

There are
many kinds
of deceivers

G 3 vnto.

bnto the heauenly day star Christ
Jesus, that no counterfeit stonē of
mans deceitful opinions, shal draw
vs from the course bnto our hea-
uenly harbour, the kingdome of
God, wher we shall enjoy our true
and heauenly hearts ease, euen in
this life.

Let vs therefore pray, that wee
be not miscaried by the deceites of
the wicked pilot sathan, whose di-
rections are merely indirect, and
whose sailes are deceitfull, being
gloriosus to the eye: and the barke
wherin he carrieth his vnhappy
passengers, seemeth to be a most se-
cure cradle, gliding on without
tempest or waue, bntill it come to
the end of their race, where alas
they fall into the guise of perpetu-
all perdition: such a maister is he,
and such mariners are his false
Prophets, that they delight flesh
and bloud, and all their course ses-
meth sweet, but short: and soure
merchandise shall they haue, that
passee in the pinnise of his poisoned
errours.

Let vs therfore be watchful, and
fie his painted poysen: for wee
may

sathan's
barke a de-
ceitful and
a secure
cradle.

may be soone miscarried, if we enter
but one step into this course. Let
vs cal to mind that Paul hath fore-
warned vs of a very perillous
gulf, wherin, without great watch
^{Act. 20.19.}
fulnes and prayer, wee may easilie
fall, and that is, into peruerse opi-
nions, drawn thercinto by such as
should enter in euен amongst our
selues, yea, of our selues, euē of the
fellow teachers in our congregati-
ons, that should speake peruerse
things, yea, and draw disciples af-
ter them: The strength of whose
inchantments we haue seen, euен
in our owne Church of England,
whose peruerse doctrines might be
recited, but more fitlie omitted: the
spirite speaketh evidentlie, that in
the latter times some shall depart
from the faith, and shall giue heede
vnto spirits of errore, and doctrines
of deuils, which speak lies through
hipocrisie, and haue their consci-
ences burned with an hot iron.
^{1.Tim. 4.1.}

Let vs hearken vnto the worde
of the Lord, & imbrace it: Therfore
let vs couet in all obedience and
meeknes to bee taught the truth,
pray for vnderstanding and fulfil-

E + ling

ling of the same , that we may bee
able to discern these false prophets,
& dreamers of dreames, of whome

Deut. 13.1. Moses also forewarned the childre
vei .6

of Israel, willing them not to hear=
ken vnto the idle fantasies of men
who prophecie vnto vs lies , and
teach vs vanitie, that speake the
visions of their owne hearts, and
that teach those things which they
themselves haue inuented of their
owne brains, and which they haue
not learned out of the word of the
Lord, and yet say, The Lord hath
said it , being puffed vp, and yet
know nothing, but doting about
questions and strife of wordes,

1. Tim. 6.4 Whereof commeth enuie , strife,
raylings, euill surmisings, &c. And
yet feare not , noz blush to make
the Lord of heauen the authour of
their lies and vanities : who bee=
ing enemies of God, verie traitors
against his crowne, kingdom, and
dignitie, sticke not to colour their
deuillish practises , peevish opini=
ons, and grosse errours , with the
word of God , when indeede the
word of God bewrayeth them,
confuteth them, and confoundeth
them ,

The impu-
dencie of
false Pro-
phets.

them. Are not these false apostles, 2. Cor. 12
deceitfull workers (saith Paule,) 13. 14. 15
transforming themselves into the
Ministers of Christ, and into his
Apostles?

Such a strong deceiver arose of
late, even yesterday, that hideous ^{Hacket a} countefit
Hacket, stirred up by Sathan, Christ.
who was transformed into no lesse.
in arrogation of title, then into
Christ himselfe, hauing on a kinde
of habite of holinesse, his heart
fraught with a legion of Deuils,
who poured out mightie blasphemies
against God, high treasons
against her innocent Maiestie, and
most detestable practises against
his countrie. And yet a Christ:
nay, a cursed caitife, in whom was
performed the saying of Christ our
Saviour, that there should arise
false Christes, that should shewe
such strength of errore, that if it were possible, the very elect should
be seduced by them. And surely it is dan-
gerous to touch them in discourses, in dis-
putations, or any conference, vntill
it please god to arme them strong-
ly with the sword of the spirit, that
It is dan-
gerous to
dispute
with false
prophets.

Christians
through
frailty may
fall into
many gross
cirours.

Whereunto
a coun-
terfeit
show of
godliness
may tend.

by the word of truth they may bee
enabled to confound them in their
argumentes. for the verie true
Christians may often fal through
frailtie, in some conceit of thinges
euill to be good, and good thinges to
be euill: and speciallie when it shal
carrie colour of Godlinesse to
conceive it so. And manie times
it falleth out that euill thinges
carrie colour to preach vnto vs
good, as in the adherents of this
wicked man, the two Gentlemen
that were deceiued by him, and
drawne to enter into an vnlawful
action: that that action carried
colour of loue, in that they prea-
ched repentance vnto their coun-
trie: it carried colour of Religion,
in that they preached as Mes-
sengers sent from God: But see
howe all these gay shewes were
mingled with mischickes, tending
to stirre vp vprores and tumultes
among the people, and to raise an
euill opinion and disloyaltie in the
subiectes towardes her Maiesties
micerouer, it tended to enuie and
wicked zeale, to bring Magistrats
vnto contempt. All which preach
vnto

vnto vs that it is time for al estats
to looke about them, to be swatch-
full, and to be ready to stand in the
day of trial: for these are persecuti-
ons raised against the highest, e-
uen by such as are with vs in
some outwarde shewe, but not of
vs as the issue of their workes de-
clare: but in my poore opinion, this
their preaching publisheth vnto
vs gods displeasure, for ouermuch
security. If they being false Pro-
phets preach vnto vs repentance:
it is time for the true Ministers of
God to trie out for repentance: for
God many waies preacheth vnto
vs repentance and amendment of
life. And because the devill to an
euill purpose speaketh that whiche
may admonish vs, let vs vse the
meanes to learne howe to amende
what is to be amended: so shal we
tread him and his purposes vnder
our feete, and God himselfe will
send preachers, to publish his plea-
sure, and to declare his truth with
warrat of his word, in whose exhorta-
tions shal not be by deceit, nor
by uncleanes, nor by guile, but as
they were allowed of God, and to
whome

It is time
for Gods
Ministers
to preach
repentance
& an end-
met of life.

Whom the Gospell being committed: they shall speake, not as they that please men, but God, which shall approue their heartes. By whose doctrine also we shall bee able to finde out all the false Prophets that endeuour to miscarry vs. The aptest mean to bring men into the captiuity of errors, and erronious teachers, is ignorance of the word, which would God it were nearely banished the Church of God, that through knowledge we might wade in the true worde, and by the same dislinguish and cull out the poyson of all peruerse teachers, and cast it in the fire of bitter obliuion. That the hearts of true Christians might be comforted, & all the congregation of God knit together in loue. And that all the ministers of God might proceed in one rule, and might al mind one thing in the lord, that nothing be done of contention or vain glorie, but that in meeknesse of minde euerie man esteeme other better than himselfe. What moued these two Gentlemen Ardington and Coppinger, to run that course, but
vaine.

*Ignorance
the mother
of errors.*

Coh. 2. 2.

Phil. 3. 16

vaine glorie and ignorance of the word, without the knowledge whereof, the intricate and hidden subtilitie of that wicked monster Hacket, could not be desctried, who bewitched them with forgetfulness of their duties to God, & their most gracious Queene: for that they searched not the counsell of God, neither builded their proceeding vpon his word: but pricked on by the sting of singularitie and vaine glorie, brake out into desperate and irreligious terms, laying open , as it were , before all the world, their own corruptions, and the devillish affections of that wicked man, that counterfeit Christ, that forged king, who was deservedly crowned with a halter in Cheap, according to the words of Paule, that the ende of these men shall be according to their works,

The end of
Hacket
that coun-
terfeit
Christ.
2 Cor. xii.
15.

It is time for the children of God to take warning and bee watchfull, considering these dangerous times, wherin swarmes of false prophets do euerie where fly to and fro to disquiet the godly, as papists, Brownists, Anabaptists,
the

the familie of lust and leudnesse,
termed the family of loue: & manie
 2. Tim. 2.14 other dangerous sectes, who seeke
to quench the ardent zeale of sin-
cere Christianity, striuing about
words which is to no profit, but to
the peruerting of the hearers. But
let vs pray that our Ministry may
show it selfe approued vnto God,
and that our Ministers neede not
to be ashamed, but may diuide the
word of trueth aright, that they
may stay prophane and vaine bab-
lings which increase to moze vn-
 godlines: And that they may keepe
 2. Tim. 2.25 the pattern of the wholsome word,
 16 which they haue learned in saith, &
which they may teach in loue in
Christ Jesus. For such is the sub-
tiltie of this wicked workmaster,
who hath sent foorth these hellish
haruest men, that some one of these
his subtil sectes in shewe, meeteth,
& as it were, matcheth euery god-
ly endeavour and sincere course that
the children of God doe practise in
deed, only to impaire the credit of a
right Christian life in Gods sin-
cere children, by the opposition of
science, fally so called.

Me

We know that it is the duty of every childe of God , to doe good workes to approoue his faith, by which faith he is iustified. And we see that the devill hath stirred vp a doctrine of workes that by them men are iustified, and therfore such as stand vpon their own iustification, carry themselues in shew answerable in morall sincerity to the most godly: when yet they hang in the Spiders web of sin , because they imagine that God will thank them because they doe that which he hath commaunded them. And yet by the mouth of God himselfe they are condemned for vnyprofitable seruants.

Luke.17.9
10

We know that true Christians do thirst after the word, and desire to be fedde with the foode of the Gospel. And therefore desire to repaire vnto sermons, and to be studious in the word. And wee may see how the Devill prouideth to blemish this Christian vertue , by stirring vp euен of his wicked minis-
ters to perform the same, as did the southsayers of Pharao, and at length to breake out into grosse
and vngodly exercise.

end.

and most palpable euils, to the end
that the fal of them that stood not,
should blemish the zeale of right
godly affected.

Againe, we know that it is the
dutie of Christians to shun swearing,
and blasphemie, to giue conti-
nuall thanks for Gods benefites,
to instruct their families, and to
pray for, and with them. And wee
see that the deuill having emulati-
on hereat, endeuoureth either to
draw such as exercise this sincere
course of lyfe into some action to
discredite their profession, or els
stirreth vp some counterfeit of his
in some shew, to perfore this in-
tegritie, that at the last by some
notable fall, he may bring all other
sincere professors into ignominie.
Therefore, brethren stand fast, and
keepe the instructions which yee
haue bene taught either by wordes
or by the examples of the apostles.
For aboue the rest of his daunge-
rous practises, marke how hee en-
deuoureth to blemish the professi-
on of the Gospel, even in the Mi-
nisterie, & in the sound preachers
of the word, by drawing them into
some.

2. Thes. 2.

15.

The Deuill
practiseth
to blemish
the pre-
achers of
the word.

some grosse euill or other , to the end that he may bring all the godly and zealous workmen of the Lord into contempt , blinding the eyes of the world , and therby rai- seth a false opinion of the verie sa- cred truth .

By this we see , that euen now is come the time of triall , and now it wil be found out who are Gods childdren in shew , and who in ded . it will appeare , who wil continue vnto the end : for if wee giue con- sent to strange doctrine , to newe deuises , to false and counterfeit waies , whereunto wee are dayly moued , then shall wee bee vagabonds from the Church of God , howsoever we seeme to dwell in the same , and to be members of it in outward shew , then wil God in the last day say , I know you not , howsoever we say we haue prophe- cied and preached in his name .

Oh let vs therefore pray , that we may hold on a true course , and keepe the line of the truth , without going to the right or left hand , howsoever subiect wee shal then be to slaunderes , to scoffes , to re-

What the
true pro-
fessors muſt
look for.

114 A Pensiu
proches, to imprisonementes, and
sometime to death it selfe.

Happy are wee that haue the
booke of life laid open before vs,
wherein is contained the way to
Gods kingdonie, and whereby we
may take the path to our heauenly
hearts ease, and that without re-
prooфе, whereof we may rejoice,

A considera-
tion of
the con-
troverſies
in our own
Church.

And for a farther cause to moue
vs to go vnto god in praier, let vs
somewhat consider the controuer-
ſies whiche of late haue risen by the
work and instigation of the deuill,
euen in our own Church, amongst
our own guides in our owne native
land: how it hath raised a scruple
and doubt in some that are not al-
together grounded in the know-
ledge of the word, Whether they
should obey the Magistrate in Ec-
clesiasticall causes. And, whether
there should be a superiority or e-
qualitie in the Church governors.
These, and many other cauels hath
hee raised, to hinder the preaching
of the Gospell, which is greatlie to
be lamented, and an establishment
of concord amongst our selues to
be sought and hartilie prayed for.

The

The word warranteth our obedience unto Magistrates, & therfore, woe be unto him that wil teach vs contrarie doctrine. Let vs indeuor to performe our duties, and giue vnto God that which is Gods, & vnto Cesar that which belongeth vnto Cesar. And for the controuersie of the inequalitie of Church gouernours, it is to bee considered that there are severall functions in the Church, and euerie function hath his severall person and place, let vs therfore pray that every person may measure his calling by the word, and limit his superiority or inferiority, as they are therein directed, then shall not the people of God want their due food in regard of humane contentions. Oh that every one woulde enter into his owne conscience, and as much as in him lieth, cast away all carnall consideration, and what the word of God warranteth, let him holde, and giue no grounde to the cauillers, and shun the contrary.

And for vs that are the common people, that must expect to be fed by the ministry, let vs pray
for

116. A Pensiuē
for their vnitie, and that God wſl
giue them humble ſpirits, vigilant
and watchfull eies, knowledge,
ioue, zeale, and conſtancie, that the
ſalſe prophets may be abandoned,
and the true miſters of God bee
eſteemed and imbraced as the Miſ-
ters of God. Let vs obey them
that haue the ouerſight of vs, and
ſubmit our ſelues, for they watch
ouer our ſoules, as they that muſt
giue accounts, that they may do it
with ioy, and not with grieſe, for
that is vnproufitable for vs, know-
ing that falſe prophets are the en-
emis to the crosse of Christ, whose
^{19.} end is damnation, whose God is
their beliue, & whose glory is their
ſhame, which mind earthly things.
If any man therfore purge himſelf
from theſe, he ſhal be a vefel of ho-
nor, and ſanctified, and meet for the
Lord. And therfore let euerie man
pray vnto God that they may all
ſpeak one thing, and that there may
be no diſtentions amongſt vs, but
we may bee knit together in one
mind, and in one iudgment, ſo ſhal
the glorie of God appeare, and our
Church proſper.

Heb.13.17

Phil.3.18

^{19.}
2.Tim.2.21

The

The Prayer against false
Prophets, errors and Schismes,
and for increase of Chri-
stianitie.



Ozasmuch, good Father, as the latter times of the woylde are come vpon vs, and we are by thy diuine prouidence, alotted vnto these dangerous and euil daies, wherein, as we haue bene foretold, many false prophets, and peruerse teachers, dreamers of dzeames, and lying Apostles, are risen vp: and Sathan that wicked Serpent hath turned himselfe into an Angel of light, and his Ministers into the forme of thy Sonne Christ, and his Apostles, whereby hee endeuoureth to continue his kingdome, and to hinder the passage of thy diuine word, to exalt error, and to stop the truth, to confirme vanitie, and to blemish thy word. And forasmuch also, good father, as that man of sin, the son of perdi-

perdition, heretofore fortolde to
come, is alreadie come, and hath
established his seate of pride, and
sendeth abroade his lying Ministers
to seduce such as haue not
sufficient taste of thy worde, and
whome thy grace directeth not, to
beware of his wicked practises.
Grant (oh mercifull God) that
we may through the assistance of
thy diuine spirite, be wise in thee,
and be so guided bythee, that the
deceiuing deuises of thise lying
spirits, withdraw not our mindes,
hearts and soules, from the true
imþacing of thy sacred worde.
Grant (O Lord) that we wander
not from the path of thy heauenly
kingdome, but may constantly and
firmely perseuere in thine infalli-
ble trueth vnto the ende, and may
vanish all errors and shew of fals-
hoode, and abide in the vnitie of
thy true Church, and Christian
religion for euer: let no deceitfull
thing miscarrie vs, let not the craft
and subtilitie of Sathan, nor the
hypocriticall habite of holinesse,
(wherewith many of the chldren
of perdition are clad, to deceiue the
simple)

Simple and true of heart) preuaile
with vs. Defend vs, good father,
from erroneous sectes, and let vs
not in any sort ioyne with the
schismes & diuisions of the world:
for (good Father) as they are ma-
ny, so are they in many sorts dan-
gerous, for they all carie shewe of
truth, some mixed with the truth,
and all of them defended for a
truth, insomuch as the truth it
selfe is little, yea, least of all main-
tayned, but suppressed, persecuted,
and vpprayded, euē with the titles
of error, heretie, falsehood, noueltie,
cause of tumults, of rebellions, and
contempt of Magistrates, and
such like persecutions: which how
contrary it is, thou knowest. It
is hard therefore, vnlesse thou
vouchsafe the light of thy holy spi-
rit, to discerne between these, and
as hard to stande without being
seduced through their subtleties:
send downe therefore thy grace,
and direct vs in thy truth, and ga-
ther vs together in one sound pro-
fession: enable vs to conceiue a
right the things that belong unto
saluation, and keepe vs from such
as

as come into the Church in sheeps
clothing, but are inwardly rau-
ning wolues, which spare not thy
flocke, but cruelly deuoure thy be-
loued sheep, with the poyson of er-
ronious doctrine : and root out the
tares, cockle, and darnell of errore,
already sowne, from the good seed
of thy word.

And forasmuch (good father) as
the case standeth so , that who so
will professe thy name , and seeke
to sanctifie the same in a sincere and
right course of life , not bending
his affections, or yeelding liking to
the wicked course of this world, in
whose proceedinges standeth but
the shadow without the substanc-
iall fruite of sinceritie cannot wade
through this vale full of confused
corruptions , but hee shall fall into
the handes of such as carrie the
titles of Christians, & wil yet seek
Antichristianlie , to imposse them-
selues against him , with the bit-
ternesse of their vppraydings , to
quaile (if it were possible) and to
discomfite , nay , to seduce euene
the faithfull from the sincere ser-
vice of thee. And this (deere Fa-
ther)

ther, is dangerous vnto the weake
and fable ones, wherefore giue vs
aide and strength, that we slide not
by their slippery practises from a
constant perseveriance in the inui-
tolable truth, but rather may with
all willingnes, not only lay down
our goods, and al naturall respects,
but euen life it selfe, rather than to
shew our selues as broken bowes,
to start aside with euerie blast of
vaine doctrine, and thereby be car-
ried away into vanity and errour.

And according vnto thy pro-
mise, vouchsafe that whensouer
any of thy children, for the testi-
monie of their faith in thee, and
for their ardent zeale in thy word,
shall be apprehended, reprooued, or
exacted before Princes; or rulers,
howsoever unlearned or vnable,
they shall be in respect of deepe lite-
rature, or worldly wisedom, thine
holie spirite may enlighten their
understandings, giue knowledge
vnto their heartes, and vtterance
vnto their lippes, that they may be
able to speake & defend thy truth,
to the vtter confutacion of such
false teachers as shall withstande

F the

the same: & giue them also knowl-
edge and boldnesse, that the high
looks, and the thundring threates
of the mightie aduersaries dismay
them not: so shall thy name bee
glorified, thy word magnified, and
thy poore children sing foorth the
praise of thy might and maiestie,
with heauenly wisdome in world-
ly foolishnesse, and in the ende bee
crowned with the diademe of eter-
nall felicitie, with thy saints in
blisse. Amen.

O Lord increase our faith.

Against false Prophetes, and deceitful teachers.

(flock,
O God that guidst thy faithfull
and leadst it by thine hand,
That gav'st it water of the rock
in drie Arabia land.
Giue grace to vs to flie the men,
that teach thy word awry,
Of whō thy son forewarnd vs whe
he did their sleights espie.

He did foresee hypocrisie
should lurk in godly weed,

And

And wolues in sheeplike tyre to lie
and on thy sheep to feed.

The subtile serpent shroudes his
attynde like Angel bright. (wiles
And false Apostles fraught with
do countefit the light. (guiles,

The man of sin that sits on hie,
with triple crowne on pate,
And lifts his leudnes to the skie,
holds saving Christ in hate.
He sends his subtil sots by swarms
through all the world: to win
Thy chidrē pure by wicked charms
to draw their soules to sin.

Keefe vs thy children Lord, there-
direct vs by thy grace, (fore,
That their enchantmentes may no
our zeale sincere deface (more
And let thy truth be stil our guide,
that we thereby may know
Their falsehood, who do start aside,
and flic the subtil foe.

A motion tending to a
prayer, that all estates may go-
verne themselues accord-
ding to their
duties.



Our good
liking of
our high e-
states, dan-
gerous.

Often offend all
the sort of vs in
this point, name-
ly, in attributing
more vnto our
welth, our world-
ly wisedome, our offices, our pla-
ces and high titles, our callings,
and our skill in whatsoeuer art or
facultie, then indeed wee ought:
for by ouer good conceit of any of
these, we imagine that all good
successe commeth of our selues: in-
so much, as the wealthy seeme to
be secure, in regard of their aboun-
dance of all things, and think they
haue need of nothing, and therfore
seldome or never flie vnto God for
succour, but seeke it in their chests.

The politike and wise accep-
ting vnto the world, are carelesse
of the counsell of God, of his di-
rections and assistance, because in
their

their generations, they are wiser than the children of light, and so deepe are they in their owne selfe iudgment, that it is impossible for them to bee deceived. They that haue high, profitable and honourable offices, which is in this life the greatest worldly gift that God bestoweth vpon man, what auai- leth it if they execute such high places without the due obseruation of the sincerity of conscience, violated with corruption and vi- olence towardes inferiours, and with crueltie towards such as of- fend them? These high callinges, honourable or profitable offices, wil render vnto the abusers of the same, the reward of eternall igno- minie in the end.

A sincere
conscience
must ac-
companie
a high of-
fice or cal-
ling.

The baser sort of men, such as in their arts, faculties, and manu- all occupations, do exceed other in skill and excellencie, they ware ar- rogrant, and eleuate themselues a- bove other, and in their conceites despise other, yet in the end besot themselues, and fall into miserable contempt, euен of the most basest.

Too good
opinion
of our skill
in manuall
occupati-
ons, dange-
rous,

With then that these high gifts
ff 3 often

Every man
must con-
sider why
he was pla-
ced in his
calling.

often times make vs to forget our
selues and God: it is good & most
expedient for every man in his cal-
ling, to looke into the ende for
which hee was called thereunto,
and to proceede vnto the perfor-
mance and execution thereof, ac-
cording to the comandement of
God, in truth, in zeale of a good
conscience, and in all humilitie
and meeknesse: knowing this,
that otherwise our callings will be
crossed, and that in iudgement.
Saule was worldly wise and a
mighty king, and one that stood
in the place of high honour and
dignitie: Yet because he thought
his wisedome better than in ded
it was, the Lord pulled him down
from his kingly throne, to igno-
minie and shame. Job was welthy,
yet hee was brought to extreame
pouertie, to shew the vncertaine
estate of rich and wealthie men.

². Sam. 16. Achitophel was wise and politike,
²³ in so much as his counsel was ac-
counted as the Oracle of God, yet
because it was not seasoned with
the truth, in the feare of God, it
²³ turned to his owne shame, and at
last

². Sam. 17.

last his counsell being contemned,
he hanged himselfe. The Judges
that accused Susanna falsly, were
men of authority, yet for that they
abused their authoritie, they were
found worthy of death. Demetrius
was a cunning artificer, and vnder
colour of his skill, and by reason
of the gaine which hee got by the
same, he was moued to drawe o-
thers of the same mysterie, not ha-
ving the feare of God, not onely
to forsake religion, but to raise tu-
mult against Paule. So that wes-
s^e, that not one of these excellent
gifts or rare qualities, are of them
selues able to cōfōrt or releeue vs,
but rather of themselues to drawe
vs into diuers culſ^t, yea, and breed
in vs greater inconueniences than
if we were destitute of them. And
therefore it behoueth euery one of
vs, to craue the assistance of god, &
the direction of his grace, that we
may guide our professions, and vse
his gifts wisely, reuerētly, & hum-
ble, knowing that it commieth not
of our selues to perforne any good
in what place or calling souer we
be, howsoever rich, howsoever

Our cal-
lings them
selues can-
not re-
leue vs.

No calling
without
the feare of
God prof-
pecheth e-
ther,

gloriosus, howsoeuer wise, howso-
ever cunning we are, without the
feare of God, we are yet poore, ig-
nominious, foolish and ignorant,
and verie sotis; and nothing that
we take in hande shall prosper to
the end, howsoeuer it fare with vs
for a time.

We may not shewe our selues
swine, who seeke their drafte and
acornes, and their whole nouriture
from the earth, never looking vp
to the hand that giueth it, noz to
the tree from whence they fall. We
liue not by bread only, that wee
sowe and reap of the earth: we get
not our wealth by our owne wise-
dome, but by the prouidence of
God, by his word, and by his pro-
mises which we apprehend and re-
ceiue by the hande of faith: and
therefore must wee looke vp vnto
the hil, from whence commeth our
help, we must flie vnto the Lord,
who blesseth our wealth, our
wisedome, our authoritie, our
knowledge, and our occupations:
for he setteth in authority and pul-
leth downe, hee giueth wisedome,
and besotteth it, hee instructeth vs
in

in artes, sciences, and in our occupations, and hee blesseth and curseth vs in them, as wee shew our selues in dutie obedient vnto him, so hee sheweth himselfe readie, willing, and able to blesse and helpe vs.

It is not ynough to be able in some measure to discharge our dutie, in our offices and callinges, but we must pray that wee may discharge the same trulie, whiche wee cannot doe without the blessing of God. Except the Lorde build the house, they labour in vaine that build it. Except the Lord keepe the citie, the watch men wake in vaine. All our endeouours and labours are to no purpose, except the Lord blesse the ende. It is in vaine for vs to rise earlie, and to goe to our rest late, and in grieve to eate our bread, unlesse the Lord giue a blessing vnto our labours and studies.

Wherfore let vs repaire vnto our good God, with humble harts in faithfull supplications: that hee will giue vs ablenesse to performe our callings skilfullie and religi-

psal. 127. 1.
2. &c.

vers. 2.

ouslie, that in quiet of conscience
we may eate the frutes of our la-
bours, and so prosper in all that
we take in hand, that our brethren
be neither deceiued by vs, nor our
selues forced to vse any vnlawfull
thing for our owne relife, which
may offend the Lord.

The Prayer that euerie
man may liue vprightly in
his calling.



God of all comfort,
and givener of all con-
solation, forgiue my
sinnes, cleanse mee,
and wash mee from
all iniquitie, which disable mee to
performe my calling, in such since-
ritie as becommeth mee. And
through the bloud of thy Sonne,
purifie my heart, and my imper-
fections, increase my knowledge,
and sanctifie mine affections with
thy grace, that my sinnes being
forgiuen, I may rest in thy fauor,
and in thy fauour finde continuall
comfort, and be dayly blessed with
new.

new gifts : that I may be founde perfect in my calling, seasoned so with a lively faith in thee that thy holy spirite may continually dwel and bears rule in me, and lead mee to the due performance of those thinges which thou requirest to be done in my calling : that all vn-naturall affections being trulic mortified, I may only rest in thee, and relie on thee, and be ruled by thee in all things.

Good Father , graunt that I may take the direct & right course in my vocation to eternall lyfe. In which course consisteth the inward peace of the soule, which is onlie delighted in thine inviolable truth, reuiled by thy Sonne, and left unto vs in his worde and last will. In which his last will and Testament are comprehended all necessarie rules, and the sacred discipline, whereby thy childzen are to guide themsclues in their seuerall callings: which directions, are comprehended in thre pyncipall vertues , by thee bestowed vpon them that seeke them at thy hands,in the name of thy sonne,
faith,,

faith, hope and loue: which three
are so united and knit in one, that
they dwellel altogether in thine elect
children: & so precisely direct them
through thy grace, that they goe
not awry in their callings.

I therefore (good Father) be=
ing of mine owne wiſdome igno=
rant, and of mine owne power vn=
able to comprehend the height, the
length, and depth of my calling, in-
stantly beseech thee, in mercy to be=
holde mee, an vnperfect creature,
without these vertues, and so a=
doyne me with them, that I may
be made perfect in all good works
of the spirit, that my bodily labors
be not in vaine in thee.

Graunt also, that I may ioyne
with all my trauailles, labors, af=
fections, desires, and endeouours:
faith, with faith, knowledge, with
knowledge, temperance, with tem=
perance, patience, with patience,
godlines with godlines, brotherly
kindnes, and with brotherly kind=
nesse loue: that I be not vnfruit=
full in my calling. But may ac=
knowledeghe thy sonne Christ Je=
sus, and in him to haue peace of
con-

conscience : that I may be patient
in troubles , long suffering in
wrongs, meeke in trials : faithfull
in expecting helpe in distresse , re-
joycing in heart, quieted in mind,
in hope to enjoy at thy hands, and
in thy good time , whatsoever ma-
keth to the true comfort of my
soule, and the relief of my bodie.
That in all truth and inward fee-
ling of thine aide , my calling may
be made perfect , and sealed with
the seale of thine owne spirituall
approbation. So shal I thine bn.
worthy creature , and all such as
thou hast committed to my charge
bee directed in the true know-
ledge of thee , and sustayned with
thinggs necessarie whyle wee live
here.

Oh blessed Lord and louing fa-
ther, except thou thus direct me, I
cannot stand , but shall fall into
many miseries. For no estate, no
degree , no calling, office, function,
or trade of life , can prosper or be
rightlie performed , without thy
continuall aide, direction and pro-
vidence.

Therefore, Lord, guide mee by
thy

thy spirite, increase my faith, giue
mee wisedome and ablenes in all
things to execute my calling as I
ought: and to the execution there-
of, blesse all my members , make
them apt and ready instrumentes
to perform their dutyes, that in no
point I faile in a Christian pro-
ceeding therin. And bridle in mee
the nature of flesh & bloud, which
(vntles thou season my affections
by thy spirit) wil so much the more
glorie, by howe much thou hast
exalted me to worldlie preferment,
& enabled me to liue in this world,
in higher reputation than other
men, wherunto flesh and bloud
is ready to attribute chiefeſt harts
ease. And by that ſubtil ſhift, Sa-
than manie times, moueth vs to
relie vpon vain things. And ther-
fore(good Father) vouchſafe ſo to
ground all mine affections vpon
thy feare, that I be not miſcarri-
ed in my calling, from the true o-
bedience vnto thee, without which
neither honour, profit, friends,
wealth, wisedome, or any other
blessing of thine, can ſteed, releeue,
or comfort me.

Be.

We present therefore, good and gracious Father, with mee, and grant that all thinges; that I take in hand, may begin in knowledge, proceed in feare of thee, and end in loue, that my whole course of life may be blessed with good effect, in all my endeouours. That neither mine enemies rejoyce at my miseries, the godly bee offended at my rashnes, nor my estate hindered by my foolishnes. Good Lord grant this for thy sonnes sake. Amen.

For Gods direction in our callings.

O God of Gods, O father great,
thou guide of all degrees:
The high and low look vp to thee,
attendant on their knees.

We haue our being and our food,
our wisedome and ours kill:
Our high estate, all honour eke,
and callings at thy will.

Al kings receiue their scepters pure
and diademes from thee:
Thou:

Thou makst the apt to rule a land,
els they vnable be.

Thou givest sage and sacred men,
and Senators most graue:
To guideth thy people in the hestes,
that fit them best to haue.

Thou choseſt cke the godliest ones
and meetest men, to be
The preachers of thy sacred wil,
who learne to teach from thee.

Thy grace doth guide their lips a-
els speak they all awry: (right,
Thou art the fountain ful of loue:
whereof they drinke or die.

The poreſt thou doſt frame to ſkil,
the lowest learnes to liue:
Ech hand takſt hold of art frō thee,
thou doſt all blesſings giue,

Els all their curious cunning failes
our labours loſe their grace,
In vaine we travaile, and our toile
turnes vs to pooreſt place.

Sith then (good father) ech degree
depend on thee for aide:

The

The high and low, welthy & wifc,
els rest they all vnfstaide.

Blesse al thy people in their charge,
our callings all direct :
Teach Prince & people in the way
that graceth thine elect.

He



A motion to a prayer,
wherein the soule must arme him-
selfe to suffer crosses, and there-
fore it is necessary to call to
mind what is to be done
when affliction
commeth.

The poore
mans enter-
tainment in
this pro-
gressie.

The godly
& the wic-
ked are
troubled,
but in di-
vers soorts.

The world-
ly estate of
the wicked



Euerie one that wal-
keth aright, shal suf-
fer affliction: vnder
which title of afflic-
tion , are compre-
hended al troubles,crosses and ca-
lamities whatsoeuer, be it pouer-
tie,sicknes imprisonmēts, enemies
losse of goods, slander , banish-
ment, or whatsoeuer other aduer-
sarie. And all these, or some part of
them do all the chldren of God e-
specially tast, but in loue,although
sometime the wicked are touched
with them also,in the Lordis iudg-
ments. But for the most part, the
wicked come not into misfortune
like other men ; but are lusty and
strong , aud flourishi like greene
bay trees, laying vp great heapes of
riches for their children. And con-
trari-

trarwise, the godly such as feare
God and walke in his waies, such
as tremble to sin, they are pinched
with pouerty, they are visited with
sicknesse, they are imprisoned, they
are persecuted, slandered, and taste
of all the peruerse thinges of the
world, according to the saying of

David, Many are the troubles of
the righteous, but the Lord delive-
reth them out of al. He heareth the
poore, and despiseth not his pris-
oners. Such as are shut vp in the
afflictions of the world, as was
David, who was persecuted of
Saul, and crossed by his owne son
Absolon. As Ioseph, who was im-
prisoned for his sincerity & conti-
nencie, whose hard & euill entreat-
ment is specified Psal. 105. Jeremy
the holy prophet of god, was like-
wise imprisoned and buffeted, fet-
tered and euill intreated, for doing
the message of God. Daniel, for
that he refused to commit Idola-
trie, was cast into the Lyons den.
Elias was pursued by the wicked
ministers of Iezabel, to haue bene
slaine. But let vs marke how the
Lord worketh. Hee willett vs to
call.

The estate
of the god-
ly in this
life.

Psal. 6.9.33

Gen. 39.20

Ier. 20.2

Dan. 6.16

The Lord worketh for his children. call vpon him in the time of trouble, and he will heare vs and easē vs. So these men cried vnto the Lord, and he deliuered them out of their distresse. He did not only deliuer David, but made him a king. He did not onlie set Ioseph free, but made him chiefe ruler of the kings houshold, he was exalted out of prison to promotiō: so were Jeremy, Daniel, Elias, and al Gods childzen deliuered. We also read of Peter, Paul, Sylas, and many other: the ende of whose troubles, are comfortablie wrought by the iuiting hand of the Lorde by prayer. Yet oftentimes the Lord permitteth his childzen to be most deeply plunged in misery, in such sort as flesh and bloud often doubteth whether it bee possible that there may be any meane to deliuer it, for we see that we stick fast (as David saith) in the deepe myre of troubles, where no stay is, where is no comfort at all, no friend to aid vs, no mean to rid vs, but the cruel streams and merciles waters, run as it were ouer our head. The lord sheweth his childzen great trobles and

Gen. 41. 40.

Prayer draweth troubles to a good end

Psal. 62. 9.

Psal. 71. 20

and aduersities, but he turneth vs
to vs againe, he reuiueth vs, and
taketh vs vp from the deepe of the
sea. So did he help the children of
Israell, euen through the red sea:
the storie of Gods great goodnes
and power therein is manifest, and
comfortable to gods childzen, how
he fed them in the barren wilder-
nesse with bread from heauen, and
how hee gaue them drinke of the
hard rock. Sampson being readie
to die with thirst, the Lorde gaue
out a fountain of water out of the
tooth of the iaxbone of an Asse
to comfort him. Elias being hun-
grie, had meate sent him from
God by a Rauen: the Lorde can
and will, if hee see it expedient for
vs, make vs bread of stones, hee
preserueth his childzen in the fur-
nace of the most cruell fierie triall.
The childzen of G D walke
through fire and water, but the
Lord bringeth them into a weal-
thie place, as he did Iakob, who
came ouer Iorden with his stasse
only, but hee returned verie rich,
God blesseth his childre with good
things, and when we beginne to
shrink

Exod. 17.6

Psal. 114.8.

Exd. 16. 13.

Psal. 78.6

Iud. 15.19

God's pro-
vidence in
feeding his
children.

Psal. 6.12.

Gen. 32.10

shrinke through the extremity of
our afflictions, yet he will extende
his hand, as he did vnto Peter, and
wil hold vs vp, that we perish not
in the waters of trouble, Let vs the-

Psal.169.17. cast our burthen vpon the lord, &
he shal nourish vs, he wil not suf-
fer the righteous to fal for ever. Let

Psal.55.22. vs take vp the crosse & follow our
maister Christ, who hath framed
out this progresse before vs, & ta-
sted of the crooked passage of the
world. God is our hope & strength

Psal.46.1. yea, a present help in trouble: he is
ready alswaies to be founde, why
should we then feare, or be faint-
hearted, though we fall into mis-
erie, as though some strange thing
happened vnto vs? Let vs be pati-
ent, and wait a while, for it is the
way that the godly haue walked
before vs, and haue bene comfor-
ted.

Affliction
a necessary
meane to
drawe vs to
God.
David before hz was troubled
went awry, he fell from his dutie
to God, but after hee was tou-
ched with the crosses of the world
for his disobedience, hee began to
ooke backe againe from whence
he was slidden, and acknowled-
ged, that it was his sinnes that
had

had plucked downe Gods anger against him. So he reformed his heart , and confessed , that it was good for him that he was troubled.

So let euery one of vs acknowledge that our miseries are but messengers to reuoke vs fro sin, & to keep vs in aw of our God, who is so louing vnto vs, that he will not suffer vs to fall, but will by & by whip vs for our fault, if not, it is an argument that he beginneth to leauue vs to our selues, to fill vp a greater measure of sinne, against the day of vengeance. Thus he suffreth the wicked to wallow in their pleasures, in health, in wealth , in friends, in continuall prosperitie, & to haue, as it were, all harts ease in this world:but alas, it is a dangerous slumber wherin they are cast by the heauines of sin, wherin they lie fatting in all delightes, but at last,they come to the euer-lasting slaughter. And farre better were it that they had suffered want in steed of wealth,sicknesse in steed of health,sorowe in steede of ioy, paines in place of pleasure, and all miserie and affliction in steede of their

Affliction
an argu-
ment of
Gods love,
and conti-
nual pros-
perity the
contrary.

A sowre
saying to
secure men

their delightes, in this life, which
is but for a moment, rather than
to perish, for their pleasure eternal-
lie. But alas, what is this coun-
sell to the wise of this world? it
is foolishnes. I wil therfore speake
again to the poore, to the miserable,
to the imprisoned, to such as liue
as though they were alredy dead,
in regard that the world affordeth
them no comfort, and whose lyfe
seemeth vnto the prosperous a ve-
rie madnes, a very hell, and an ig-
nominious life. To such I say
thus, and wold wish them to take
up their crosses with patience, and
follow Chist. And let them not
feare, though the earth be moved,
and though the mountains fal into
the midst of the sea, though the
waters thereof rage, and betrou-
bled, and the mountaines shake
at the surges of the same, for there
is a river whose streams shall make
thē glad, for God is in the midst of
it. And therof giueth he the thir-
sty to drinke, and therewith wa-
sheth he away the teares from the
eies of his afflicted children, and
poureth abundance of comforts
vpon

Upon al such as long for his ready
help:and let them know this, that
the poore shall not alwayes be for-
gotten. The hope of the afflicted Gods fa-
shall not perish for euer : the Lord therly care
is a refuge for the poore, a refuge of his chil-
dren.
in the time of trouble : hee forget-
teth not the complaint of the poore.
But for the oppression of the nee-
die, and for the sighes of the poore, Psal. 13.5.
I wil vp, saith the Lord, and wil set
at libertie whom the wicked hath Psal. 18.3
imprisoned. The Lorde is our
rocke , and our fortresse , it is hee
that deliuereþ vs, he is our strengþ
let vs trust in him our shield, the
horne also of our salvation , and
our refuge:he is not as the world, The world
who loueþ onelie the gloriouſ, loueþ
the rich, and ſuch as are famous in things fa-
the world, and who abhorreþ the mous and
needie, the base, the poore , and mi- gloriouſ.
ſerable. But the Lord loueþ and The Lord
regardeth, he fauoureþ and relæ= despiseth
ueth the poore: hee hideth not his poore.
face from him that is in miserie :
but when he calleth vpon him, hee
heareth him , and refueueth him,
And howſoever miscrable we bee
crosseſ: let vs be comforted , for

the poreſt that iuſteth in him ſhall eat and be ſatisfied. They that ſeek him, ſhall want no manner of thing that is good: althoſh for a tyme, we be tried and caſt down, and moſt miſerablie tolled in thiſ cruel world, and though we ſeeme to walke through the valley of the shadow of death, let vs not feare, for God iſ with vs, hiſ rod and hiſ ſtaſſe wil comfort vs: hee will prepare a table for vs in the ſight of ſuch as ſeeme to ſay of vs, God hath forgotten them: hee shall anoint our headeſ with the oile of inward comfort: hee will fill our cup, and our ioy shall be full. And

The world
addeſt for
row to him
that God
viſiȝeth
Pſal.69.16

although it fall out with the godly in thiſ world, that when they are afflieted, the wicked, nay, ſometimes ſuch as carrie great colour of Christianity, are ready to perſecute them whom the Lord viſiȝeth, and ſticke not to ad more ſorrow vnto their grieſe, whom the Lord toucheth with any crosse. It iſ no new thing, for expeſience it ſelue teacheth it, and it iſ become a prouerbe, that one miſchiefe followeth another, and all troubles come

come together : and to verifie it,e-
uerie euill is made to fal vpon the
afflicted man , and the wo^rlde ad-
deth miserie to miserie, what then:
shall Gods chldzē dismay at this?
God for^rbid:nay,which is more,we
see,that if it please God to pull vs
downe from prosperitie to aduer-
stie, from abilitie and wealth , to
disability and pouertie , as manie
times the most godlie are by the
hand of God,in loue: How do our
auncient friends and familiar ac-
quaintance slide frō vs,as though Our dea-
they knew vs not: They scorne to rest friends
see vs, and they passe by vs , nod-
ding the head,saying reprochfully,
he trusted in God, but see his mis-
rie:and if there be any cause , they
will haue a blow at him,that is al-
ready striken : and they thinke it
seruice to God , to vexe them that
are vexed, and to afflict the affli-
cted. And surely,if without offence
I may make the comparison, the
men of this world may be likened
to a company of dogges, who will
ioyne all together vpon a pooze
curre,that is already ouermatched
And so do the cruell men, hand in

flie from
vs in our
troubles.
Psal. 38.11

The whole
woorde is
set against
the Godly.

hand toyne together to oppresse
the oppressed And therfore all such
as feare God , armie you against
troubles, for the whole wozlde is
set against you. Are yee poore : it
will seeke your further miserie: are
ye slandered : it will speake more
euill of you : haue yee enemies: it
will also hate you: are yee any way
afflicted: it will seeke to pull you
utterly down. But stand valiant-
lie , fight a goed fight against all
these crossees, not with the hand of
rcuenge, but with patient abiding:
so shall yee find rest at the last. Cast
all your care vpon God, for hee ca-
reth for you , his eies are alwaies
ouer the righteous , and his cares
continuallic open unto their pray-
ers. Grudge ye not therfore at the
prosperitie of the wozdite men,
who liue here in all pleasure and
wantonnesse , nourishing their
hearts as in the day of slaughter:
although they seeke to kill you, and
to oppresse you, bee patient vnto
the comming of thy Lorde , settle
your hearts, for his comming dra-
weth neere: & take the Prophetcis
for an example of suffering aduers-

1.Pet.5.7

2.Pet.3.12.

Eph.5.5.5

titie,

sitie, and of long patience, who accounted them blessed which endured: consider the patience of Job, and his miserie, and marke what end the Lord made, for assuredlie, the Lord is verie pitiful and merciful, who altho^{ugh} sorrow, mourning, & teares endure for a night, he sendeth ioy againe in the morning: although father, mother, and friendes forsake vs, the Lord taketh vs vp: although we may not looke for outwarde comfort while we liue here. Yet let vs suffer affliction, let vs sorewe and weepe, let our laughter be turned into mourning, and our ioy into heaviness. let vs cast downe our selues before the Lord, and he will lift vs vp. He hath saide, I will not faile thee, nor forsake thee. Howsoever we fal, wee shall not perish, for the Lord putteth to his hande, and therefo^re may the poore afflicted build his comforde vpon this promise, and say, The Lorde is my helper, neither will I feare what man can doe vnto mee. Harken yet yee poore childeⁿ of God, what David saith to comfort you, I haue bene
young

They that
suffer are
blessed.

Iam.4.9.10

Heb.13.5

Psal.37.24
Vers. 6.

Psal. 37.25.

young, and now am old, yet saw I
neuer the righteous forsaken , nor
their children to beg their breade,
Hath not God chosen the poore of
this world, that they should be rich
in faith , and heires of the king-
dome which he promised to them
that loue him: Wherefore let them
that suffer according to the will of
God, commit their soules to him
in well doing, as vnto a faithfull
Creator. And reioyce yee in as
much as ye are partakers of Chrits
suffering, that when his glorie shal
appear ye may be glad and reioice.
In the meane time, let vs repaire
vnto him in prayer,

verse.13.

2.Pet. 4.19

A vc-



A verie necessarie prayer
in time of trouble, crosses,
and afflictions.



Lord God, my most louing Father & crea-
tor, who of thy franke
and free fauour hast
called mee into this
world, and placed me in the same,
where I wader as a poore pilgrim,
a miserable and distressed wretch:
for whome thou heretofore hast
bouchsaked to prouide thinges ne-
cessarie and expedient, and hast al-
so giuen me prosperous and gra-
cious successe in my proceedinges.
But of late, my sinnes haue made
a seperation betweene thy fauour
and my necessitie, in so much as I
now feel thy heauie hand of iudg-
ment, wherein I am bereaued of
some of thy woonted comforts, in
so much as it seemeth that thou set-
test thy self, as it were, against me:
but alas, what am I earth and a-
shes, that thou shouldest contend
with me? let it rather please thee
(good Father) to refresh mee with
the

the trouble shalbe all pleasant
dewe of thy louing assistance, that
wher I am now low, I may bee
exalted to thy protection : being
poore, I may be enabled to liue: be-
ing base or of little or no credit in
the world, I may be beloved and
embraced , and comforted of thee:
behold my pouerte, consider mine
affliction, and weigh my miseries:
For innumerable troubles haue
compassed mee , my sinnes haue
taken such holde vpon mee that I
am not able to looke vp. Oh let it
please thee (good Father) to deliuer
me, make hast (O Lord) to releue
me, though I be poore and needie:
O thinke thou on me, thou art my
helper and my deliverer , oh make
no long tarrying : O (my God)
why hast thou forgotten mee: thou
art the God of my strength, why
hast thou put mee away: vp (my
God) why sleepest thou, awake, be
not farre off for ever, wherfore hi-
dest thou thy face, and forgettest
my miserie and affliction: my soule
is beaten downe, I haue no ayde,
no comfort , all my consolation is
come to an end, therfore rise vp,

D

O succour me, rise vp, O my hel-
per,,rise vp,O my castle,rise vp,O
my refuge,rise vp and restoore mes
againe, thou God of my comfoort,
Thou rocke, and my fortesse, my
strength,my shield, the horne also
of my salvation , and my refuge.

Thou hast p̄cmised to be a re-
fuge for the poore, a refuge in due
time , even in affliction . I am
poore and in miserie , help me,for
baine is the helpe of man. They
that knowe thy name , will trust
in thee,for thou never sailest them
that trust in thee. The poore shall
not alwayes be forgotten, the hope
of the afflicted shall not perish for
ever. Thou hast promised to blesse
our vituals, and to satisfie the
poore with b̄zeade. Innumerable
are thy mercies, and that my soule
knoweth right well, and I thirst
after thee in a barren & drie land:
I wait thy releefe, in this misera-
ble timz , wherin there is no
comfort : but thou vpholdest them
that fall , thou receuest all that
are ready to perish, and therfore
doe the eyes of all wachte on thee,
and thou giuest vs all meat in

due season: open thine hand, and
fill vs with thy blessings. Diuide
the red sea of this cruell, euill, and
hard worlde, that wee may passe
through our dayes without dan-
ger, satisfied with euerie good
thing: open the hard rocke, and
giue vs the water of comfort to
drinke, send vs the Manna of thy
loue and ready helpe, that we may
bee filled with all good thinges.
Stand in the gappe betweene vs
and our aduersaries, that our ene-
mies oppresse vs not. Increase the
oyle and meale of our stocke and
stroe, that we may haue sufficient,
not only to feede and cloth vs, but
to releue thy poore children, and to
pay what we owe vnto all men,
that we owe nothing to anie man
but good will. Great art thou (oh
God) and great is thy power, yea,
thy wisdome and prouidence is
infinite, and past finding out:
Worke therefore (good Father)
worke for mee thy poore wretched
creature, that haue no meane to
help or releue my selfe. Help thou
me (O my God) that I may say
and confesse, I sought my God,
and

and he heard me, and delivered me
out of all my troubles.

Oh turne thee (good Father)
turne thee towardes me, and haue
mercie vpon me, for vntesse thou
hold me vp, I shal fall, vntesse thou
stay me, I shall bee ouerthronne,
and vntesse thou releue me, I shal
utterly perish.

Oh, the remembrance of thy
loue is sweet, the experiance of thy
power recomforteth my soule. It
was thou, O Lord, that sentest E-
liaas foode by a rauen, even so canst
thou by buerpected meanes sende
comfort vnto thy childzen, even in
raysing vp the most cruell men of
the wozld to releue them. It was
thou that deliueredst Daniel from
the Lyons, and thou canst deliuer
vs from the cruell men of the
wozld. It was thou that direc-
tedst the hand of David to kil Go-
liaah, and thou canst teach our fin-
gers to fight and withstand them
that rise vp against vs. It was
thou that fillest many thousande
people with a small shew of bread
and fishes, and it is thou that
canst feede thy seruantes that call
vpon

Upon thee euен with little shew,
and canst increase it as thou wilst.
It was thou that diddest save thy
threes childzen in the furnace from
the force of the fire , and thou
canst preserue vs in the fierie triall
of this world. It was thou that
deliueredst Paule and Sylas out of
prison , and thou canst deliuer thy
childzen out of whatsoeuer cap-
tivitie . It was thou that didst
worke for Ioseph, that his impri-
sonment turned to his promoti-
on, and thou canst turne all our ca-
lamities to our comfort. It was
thou that raysedst mee from my
mothers brest vnto this estate
wherin I am, and thou canst
preserue me, feede mee, and hold me
vp for euer:yea(good God)I,euен
I by experiance , can sing of thy
goodnes, yea, the goodnesse of the
Lord endureth for euer, the mer-
cies of the Lord endure for euer,
the loue of the Lord endureth for
euer, the power of the Lord endu-
reth for euer , yea, the willingnesse
and the readines of the lord to re-
lieue the afflited , indureth for e-
uer, yea , let all such as heretofore
haue

haue bene dull of beleefe, nowe
see and consider, that great is the
God of Abraham, of Isaak, and
of Jacob, yea, our God, the God
of all the belauers, whose hand is
mighty to saue, his mercies infe-
niate, his loue wonderfull, his pro-
vidence past finding out: when so-
rwo commeth in the euening, thou
Lord, sendest ioy again in the mor-
ning: when I am in neede, thou
releuest me, when I am in dan-
ger, thou confortest mee, when I
am sick, thou makest my bed, and
curest my disease. when haue I
come vnto thee, and haue bene re-
jected? Neuer hath my complaint
bene put back, but louinglie hard,
and my petitions graunted, so
that I rest assured of thy conti-
nuall help. I am forced (good fa-
ther) to seeke thee dayly, and thou
offerest thy selfe dayly to be found,
whensoeuer I seeke, I find thee,
in my house, in the fieldes, in the
Temple, and in the high waye.
Whatsoever I doe thou art with
mee, whither I eate, or drinke,
whither I wryte, or wrokke, goe,
or ride, reade, meditate, or pray.
thou

thou art ever with me wheresoever I am, or whatsoeuer I doe, I feele some measure of thy mercies and loue. If I be oppressed, thou defendest me, if I be enuied, thou gardest mee, if I hunger, thou feedest me, whatsoeuer I want, thou giuest me. Oh continue this thy louing kindnesse towards mee for euer, that all the worlde may see thy power, thy mercie, and thy loue, wherein thou hast not fayled me, and euen mine enemies shal see that thy mercies endure for euer.

O Lord increase our faith



A

A song of praise for Gods present help in trouble.

I I Praise my god who lends his eare
vnto my poore complaint:
Whose ready help prevēts the feare,
which causde my soule to faint.

O Out of the myry clay his hand
raisde me, and set me wher e
I doe enjoy a pleasant land,
he only set me there.

H He, even he, that Daniels God,
who shut the Lyons iawes,
Rescues my soul from dreadful rod
and from mens cruel pawes.

N Now will I sing vnto my rest,
my rocke, and fortresse sound:
Who holds me vp that am opprest
I els should fall to ground.

N No poore estate, no fretting foe,
no crosses shall dismay
My soule, that sits all safe from wo,
in God my sacred stay.

out

O Out of his storchouse he doth send
what may releue my thrall,
He brings my sorrowes to an end,
and giues me ioy withall.

R Relief alone comes from aboue
our God is nigh at hand,
He poures his blessings downe in
he fructifies our land. (loue,
wights,

D Draw neere therefore afflicted
he cals you for your ease,
Be wise, auoid al· humaine sleights,
he will your grieses appease.

E Encline thine care, oh father deere
in loue releue our need,
In David, Iob, and Ioseph were
thy mercies seene in deed.

N No end therof, the same remains,
thy mercies, power and loue,
Are ready prest to ease my paines
my help is from aboue.

A motion to a thanksgiving in the morning.



It is a necessary thing
while we liue here,
that wee shoule bee
continually exercis-
ed in a due contem-
plation of Gods mercies towards
vs, and there is no time, but ne-
cessarilie administreth vnto vs
gre atand daylie occasions to cele-
brate the name of the Lord.

All seasons
giue vs oc-
cation to
praise God.

If we looke into the day, wher-
into wee enter rising out of our
beddes, a thousand thinges open
themselues vnto the viewe of our
eyes, whose glorie and beautie, put
vs in mind of our farre surpassing
glorie to come, as also of our frail-
tie, and ignominie present. For
what are we of our selues, in re-
gard of the flowers of the filde,
whose beautie and heaw, may make
vs blush, and indeede to tremble,
in respect of our casuall and shorȝ
continuance here, had wee not a
certaine assurance of a more glori-
ous estate to come: for as we see
the

We men of
our owne
nature far
worse than
the floures
of the field

A resem-
blance of
the estate
of mans life

the most sweete & fragrant floure
quicke to fade: as to grow in the
morning gay , and in the euening
cut down and withered , and all
other thinges to come speedilie to
their end : euen such is our estate
if we consider the vncertaintie of
our dayes , which would soone
haue an ende , did not the mercies
of the Lord , and his comfortable
hand conduct vs , and holde vs
vp.

The bene-
fite of day-
ly sleep.

The want
of daily rest
grievous
to the body
and the vice
thereof the
contrary.

Sleepe ma-
keth vs be-
ing aliue,
to resemble
men dead.

For let vs consider how the
want of our daylie sleep doth an-
noy vs: who can forbeare sleep one
weeke: nay, for lesse while : What
thing is more tedious and irksome
vnto the bodie , than the want of
dayly rest: and what comforteth it
more than the daylie vse and en-
joying thereof: and what are we,
being possessed with heauines and
drounes of the bodie : and when
we are cast into a dead sleepe , are
we not as dead men : whose me-
morie, hearing, seeing, and al other
sences are cleane gone ? wherein
we are seperated (as it were) from
God and the world, wee can nei-
ther think on God, or good things
we

We cannot doe any thing wher-
by to defend our selues from the
least danger.

Let vs therefore this morning
recount the light & great fauour of
our god God towards vs, wher-
in euen this night he hath preser-
ued vs frō manie casualties, wher-
of ther are many kinds, by theues
& robbers, by fire, by suddaine sick-
nes. Yea, death seemeth to haue a
hand fixed on vs, which might ea-
silie haue dispatched vs this night,
had not God preuented vs, whose
continall help is so ready, that e-
uerie morning doth witnesse his
loue. Let vs therefore reverentlie
fall downe, and give him condigne
thanks for all his louing kindnes
towards vs: yea, early now this
morning, let vs shew forth the lo-
ving kindnes of the Lorde. Psal.

We should
in the mor-
ning re-
count
Gods bles-
sings in the
night past.

What our
dutie is to
wards God
in the morn-
ing.

92. 2.

The

The Thanksgiving in the morning.



Lord, I will prattle thy name, earlie now this morning wil I gloriſie thee, who by thy louing protection hast so garded me; that no euill hath taken hold of me this night.

Oh most high, mightie, and favourable God, the day is thine, and the night is thine: thou hast framed the day for vs to trauaile in, and the night thou hast appoin- ted for vs to rest in. I give thee most humble & unfaigned thanks, good father, for thine unspeakable mercies, who hast not onlie given me my conforſtable rest this night past, but also hast kept me, as it were, vnder the shadow of thy wings, cuen as the apple of thine owne eie. And had I not bene deſended by thee, innumerable daun- gers had ouertaken mee. If thou hadſt not raised mee vp this mor- ning, I ſhould not haue bene able

to

to his tuitiō, that if it be his pleasure to touch vs this night with the finger of death , we may be so readilie prepared, that we bee not taken at vnawares , but that wee may haue the light of the lamp of a faithful expectation of that blessed houre, burning continuallie in our hearts, which may awaken vs out of the deadly slumber of securitis, whereby otherwise, we shal bee so darkened, that we shall perish, not onlie in our beds for a time , but in our soules and bodies for euer. And surely in this danger shal we sleep, vniuersallie we betake vs into the hands of God when we go to bed.

It is a matter of great moment, little regarded of worldly men. But the children of God farre otherwile betake theselues to their corporall rest, for they make their sleepe an image of their death, and their bed they enter into , as into their grāne, & in the mozung when the sun and light appeareth , they take a newe occasion, when they rise to contemplate of the celestiall and eternall light , glorifying the name of God , for his most graciuos

How the
children of
god betake
them to
their rest in
the night.

And therefore arise nowe all yee
servants of the Lord, cry out in the
night, poure out your hearts like
water, before the face of our living
God.

The Prayer for the Euening.



Thanke thee (good
God, and most mer-
cifull father) whose
prouidence reacheth
vnto the least of thy
creatures, and thy
fauour and loue alwaies wait vpon
thy childdren to preserue them:
thou hast executed thy sacred com-
forts towards me this day, thou
hast giuen me all things necessary:
and hast suffered none euill to annoy me.
And by thy mightie wor-
king, I haue passed this day, and
am now come to the ende thereof,
entring into the dark and lothsom
night wherin many dangers lurk,
and lie secretlie hidden, to vexe thy
childdren, if thou preuent them not
in thy wisedome and loue. Haue
re-

regarde therefore (good father) vnto me, who am fraile, and lorne
fall into many things offensiuē vnto thy Maiestie: and the right is
often polluted with my sinnes, insomuch as I cannot but accuse
my selfe before thee, that my sleepe
cannot be iustifid to be pure, but
euē therein, by dreames, fantasies
of the flesh, and many vaine temp-
tations, I am often mooued to
consent vnto that whiche thou lo-
test, and can in no wise then per-
forme what thou louest.

With therfore (my good father) that I through my sinnes deserue
no fauour but punishment, I ap-
peale vnto thy mercy in Christ,
beseeching thee for his sake, to an-
oint the eies of my heart with
the oyle of thy grace, that though
the naturall man slumber, and in
slumbering fall away by weaknes,
yet my soule may be refreshed this
night, with diligent watchfulnes,
least that the aduersarie sowing
therein the tares of temptation, I
giue consent to sin, and so endan-
ger both body & soule by my neg-
ligence. Good Father, pardon my
sinnen

for thy names sake, be merciful vnto me, receue me this night into thy custodie and safe protection, let thy grace comfort me, and let thy continual fauour defend me from all perils. And in thy loue vouchsafe me such comfortable rest, as thou shalt see expedient for the refreshment and preseruation of the helth of my bodie, which els cannot but ware feble, and bee made subiect to such infirmities, as I shall not bee able to execute my dutie vnto thee.

In thy name therfore, good Father, I yeeld my selfe vnto my rest, wherin let thy holy spirit keep the doore of my hart, and thy holy Angels attende about my bed for my safetie, for Christ Jesus thy deare sonnes merits. Amen.

O Lord increase our faith.

Before

Before we goe to bed.

*The Lorde will graunt his lo-
ving kindnesse in the day, and in
the night wil we sing of him, euens
a prayer vnto the God of life. Psal.
428.*

OH Father, ful of might and loue,
our castle and our stay:
Who ruleſt with thy power aboue,
To darkſome night and day.

The day is thine, and night alſo,
thou ruleſt with thy hand :
Both which were made for man, we
and ſo was ſea and land. (know,

The ſea and land and all the things
therein, which thou haſt plaſt :
Thou gaueſt vs, and madſt vs kings,
to uſe them till the laſt.

Which blessings (Lord) this day we
moſt richlie had from thee, (haue
Blesſe eke this night, good Lord, we
keep vs from danger free. (craue,

Preserue vs when our drousie sleep
our bodies shal possesse:
And let not Sathan creep into,
nor our poore soules oppresse.

But let thy grace prevent his ire,
let nothing vs annoy:
Let faith preuaile, let him retire,
and we good rest enioy.

Tremble and sinne not, examine your owne hearts vpon your bed, and be stil. Psal. 4.4.

O Lord increase our faith.

A Pray-



A Prayer for Schollers, to

be said both morning
and Euening.



My gracious god
and louing fa-
ther, I humblie
intreat thee for
Jesus Christes
sake to pardon &
forgiue me all my
sinnes, as well originall as actuall,
as wel those that haue bene done of
ignorance, as those that I haue
committed of knowledge, wilful-
nes and contempt of thy Maiestye:
lay them not (O Lord) vnto my
charge, but burie them all (I pray
thee) and the remembraunce of them
in the bottome of the sea, that they
may neuer rise vp in iudgement to
my condemnation.

And seeing thou hast made and
fashioned me to thy glory, I hum-
ble beseech thee so to aide and as-
sist me with the continuall directi-
on and gouernance of thy good spi-
rite, that in al the duties of my cal-
ling, I may haue a special care and

conscience to doe those thinges as
are agreeable to thy wil. Imprint
therefore (I pray thee) in my heart
such a reverence of thy word , as
may breede in me a care to practise
the same, that I may live in a reli-
gious feare of thee , in awe and re-
uerence of my superiours, in obe-
dience and subiection to my Pa-
rentes, in loue and charitie with al
m . n so farre foorth as may stande
with thy glorie. Shielde me (O
Lord) from all those vices and de-
formities whcreunto the dayes of
my youth are most subiect , as
namelie from idlenesse , the verie
nurse and mother of sinne , from
deferring of repentance from day
to day , from wantonnesse , from
loosenesse, from stubbornesse , from
vnkleane speach, and vnseemly ge-
sture:and lastlie , from fashioning
my selfe after the world, which as
a sweete poyson and daungerous
baite, may soone ensnare me to de-
struction. And as in mercie it hath
pleased thee to put into my parents
hearts to haue a care of my brin-
ging vp:so grant, good Father, that
I for my part bee not altogether
care-

careles to answer their expectation
but that in some measure of profi-
ting I may bring comfort to their
olde yeares , and so be a meanes of
prolonging their daies. Make me
also thankfull I pray thee for all
thy mercies and louing kindnes-
ses bestowed vpon mee in Jesus
Christ, whether belonging to this
lyfe or to the lyfe to come. Parti-
cularlie , that I was borne and
bred in the happy dayes and raign
of Queen Elizabeth, by and vnder
whō I haue com: to some know-
ledge of the trueth : through the
sound of thy Gospell.

Farther , that thou hast thus
mercifully preserued me this night
past , and safely brought mee to see
the light of this day , wheras thou
mightest in iustice euē for my sins ,
haue smitten mee breathlesse , and
brought confusion vpon me in the
deadest of my sleepe . Therefore ,
great are thy mercies (O Lorde)
and thou worthy to bee feared :
Good Father , continue this thy
care ouer me still , that I may haue
cause to magnifie thy name for e-
uer . Go before me therefore this

day aswell in preseruing me from
that which is euill, as in directing
to that which is good:and so blesse
thou my proceedings & endeouours
in thy feare,that I may grow for-
ward from knowledge to know-
ledge , from strength to strength,
til I come to a perfect age in christ
Jesus.

In the E-
vening.

Farther , that thou hast thus
mercifully preserued methis day ,
as all the dayes of my lyfe hether-
to : watch ouer mee also (I pray
thee) this night ensuing, & so keepe
me sleeping and waking vnder the
wings of thy prouidence , that no
illusion or assault of Sathan may
preuaile to hurt me either in bodie
or soule. Let this nightes rest (O
Lord) put me in mind of that long
rest and happiness whiche thou hast
prepared for those that loue thee,
that so both the night & the day, the
morning and the euening, the sun
and the Starres, may be so manie
seales and pledges vnto me of thy
mercie and loue in Christ Jesus.

Thus recommending my selfe,
my Parents, kinssfolk, friends, fa-
miliars and acquaintance, with all
other

other, whom thou hast made deare
vnto me, into thy gracious hande
of direction, beseeching thee to blesse
and ouershaddowe them all with
thy feare, vnto the ende, crauing
further whatsoeuer thou knowest
to be needful for vs, and thy whole
Churc^h, I finish these my weake
prayers, with that excellent pray-
er that thy sonne our Sauiour
himselfe hath taught vs, saying.
Our Father, &c.

A motion to Prayer for a woman with child.



Almighty, and merci-
full father, which of
thy bountifull good-
nes hast fructified my
wombe, & of thy gra-
cious blessing, hast created in mee
a reasonable creature, I most har-
tilie thanke thee, not onlie for this
thy gracious gift, but also for that
thou hast at all times sith I con-
ceined, preserued mee from all pe-
rils both of soule and body, and
hast so moderated all my nippes,

H,

yin-

pinches, throwes and pangs, that
I haue hetherto right well esca-
ped them. I knowledge(O lord)
that iustlie for our sinfull tran-
gression of thy Commaunde-
mentes thou saydest vnto the first
woman, and in her to vs all: I will
encrease thy sorrowe when thou
art with child, with paine shalt thou
bring forth thy children. All our
paines therefore that we suffer in
this behalfe, are none other thing,
but a worthy crosse layd vpon vs
by thy godly ordinance, to the
whiche with heart and minde, I
humbly submit me, trusting surely,
and being fully perswaded in my
faith, that thou callest none into
perill and daunger, but both thou
canst and wilt at conuenient sea-
son deliuer them. Thou(most gra-
cious God) hast commaunded vs
in all our trouble to call vpon thee
for aide and helpe: and not onlie
hast commanded, but also of thy
mercifull goodnes hast promised to
vs good deliuerance, saying: Call
vpon me in the time of trouble,
and I will deliuer thee. O good
Lord, how great doo these thy
wordes

words comfort my heart, and sustaine my sullen soule? Who would not greatlie reioice that knoweth certaintie almighty God to be present with him in his trouble? saith God thus: Or ever they call (saith hee) I shall answere them while they are yet but thinking how to speake, I shall heare them. And in the Psalme. I am with him (saith God) in his trouble, out of which I will deliuere him.

What a comfortable Lorde is this? he is more readie to helpe, than we to call for helpe: Hee is more readie to giue grace than we to aske it.

There was nener anie yet that with a sure faith asked grace of this Lorde, but he had it. Christ saith: Aske, and ye shall haue. Eve ie one that asketh, hath. Hee that saith euerie one, excepteth none.

Verelie, verelie, I say vnto you (saith Christ) whatsoeuer you shall aske my father in my name, he shall giue it you. Our Sauour Christ saith this, and hee is God,

And

And shall not I hearken to my
Lord God, his commandementes
and promises?

Verilie, I will sticke surely to
it. For sure I am, that sooner shall
heauen & earth perish, than Gods
promise bee vnperfourmed. For
albeit euerie man naturallie is a
lyer and deceiver, yet God is al-
wayes true & iust in al his wordes
and promises. I will therefore
make my sute vnto him, whome
I need not goe farre to seeke: for
hee is euerie where present with
his elect, and is nigh vnto all them
that call vpon him faithfully. And
thus will I pray vnto him.

A



A Prayer for a woman with childe.



A ther of mercie,
and God of com-
fort and consola-
tion, I thy poore
handmaide, hum-
bly beseech thee
for Christ Jesus sake, and in his
blessed and holy name, that thou
wilt vouchsafe to forgiue me al my
sins and trespasses, wherin I haue
heretofore offendyd thy godly ma-
iestie, either in thought, consent,
delectation, word, or deed: and that
thou wilst hereafter during my life,
mercifully preserue me from trans-
gressing of thy commandementes,
and daylie encrease in mee perfect
repentance for my sinnes, a sure
purpose of amendment of my life,
a diligent studie to walke in thy
commaundementes, encrease in me
also a liuelie faith, a sure hope, and
an ardent charitie. Engrasse in
me humblenes of heart, meeknesse
of minde, cleannessse of conscience.
Grant me that I may be wyse,
sad,

sadde, sober, discreet, circumspect,
and well aduised in all my say-
inges. And that I may strongly
ouercome all the temptation of
mine enemies , the Deuill the
would, and the flesh. And that whe-
ther I bee sleeping , waking , ea-
ting , drinking , or whatsoeuer I
doe : all may bee to thine honour,
and glorie. Graunt mee also that
I may humble reuerence , and
faithfullie loue mine husbande,
and be obedient to all his honest,
lawfull , and godlie requestes.
And chieflie of all graunt me (O
Lord)that I may feare and dread
thee.

For wel assured I am, that look
how high the heauen is in com-
parison of the earth, and so great
is Gods mercie toward them that
feare him. Look how wide the East
is from the West , so farre hath he
set our sunnes from vs. Yea, like
as a Father pitith his owne
childdren , euен so is the Lord mer-
cifull to them that feare him. And
as touching my deliueraunce of
this burthen , and thy gracious
gift, I am right well assured, that

vn-

vnlesse thou prosper my trauell, al
womens helpe , and all phisicke is
in vaine : but my full trust is, that
like as thou hast created this child
in mee , and hast breathed into it
the spirite of life, so at such time as
shall bee seene most meete to thy
most godlie Maiestie , thou both-
canst and wilt prosper the childe
byzth, and my deliurance. In con-
sideration whereof, I humblie be-
sooch thee of thy fatherlie pittie to
strengthen me in this my daunge-
rous labour and trauell:and so su-
staine me that I may pacientlie
beare al my throwes and panges,
and according to thy promise,
suffer mee not to bee tempted a-
bove my strength, but in the midst
of my temptation , make a way to
come out , that I may beare it.
Encrease my faith , O most mer-
ticull Sauiour Christ , that I
may constantlie beleue thy word,
which sayest : Yee shall bee sor-
rowfull , but your sorrowe shall be
turned into ioy . A woman when
shee trauelleth , hath sorrow, for
her houre is come , but when shee
is deliuered of the Childe , shee
thinke

thinketh no more of the anguish,
for joy that a man is borne into
the world. I beseech thee there-
fore, in the daungerous time of my
trauaile, graunt me speedy deliue-
rance, and ioyfull beholding of
my childe, that I being a merrie
mother, may render vnto thee ho-
nour, laud, praise, and thankes for
thine abundant mercie and graci-
ous gifts and benefits. And final-
lie, aboue all things, I beseech thy
gracious goodnessse to endue my
childe with grace, that it may bee
one of the number of thine elect,
baptized, and regenerated in the
holie ghost. And that at the years
of discretion, it may learne to
know thee, and knowing thee, may
truste surelie in thy mercie, tru-
sting in thy mercie, may hartilie
loue thee, loving thee, may feare to
displease thee, and fearing to dis-
please the obedience of thy com-
maundements. And finallie, attain
everlasting joy & felicity, through
our Lord Jesus Christ, whiche li-
ueth and raigneth, with thee and
the holy ghost, world without end.
So be it.

A Prayer when she is deliuered.



My Lord God, I thanke thee with all my heart, wit, vnderstanding, & poower, for that thou hast boughs-
saked to deliuere
me out of the perill of this my
most dangerous trauell, and hast
sent into this worlde out of my
wofull wombe, this childe, a crea-
ture of thine oþn fashioning, ffor-
ming, and shape, like vnto the rest
of the children of thy creation, for
which I am not able worthelie þe
nough of my oþne frayle nature,
to giue to thee condigne thankes,
praise, honour, and glorie, for thy
so great benefites shewed vnto me
in pulling mee out from the pitte
brinke of death, easynge and relea-
uing all my woþfull sorrowes, la-
borious panges, and most grie-
uous thowres, bitter anguishes,
and unspeakeable paines, which
I could never haue escaped with-
out

out thy most singular aide , helpe ,
reliefe and succour ? Wherefore , I
thy most humble handmaid , with
stedfast and pure hart and hands ,
doe poure out before thee (my Lord
God and onelie Sauour) these
my simple prayers of thankesgi-
uing (the fruite of my faith , hope ,
trust , charitie , and assured confi-
dence) which I haue in thee , ascer-
taining my selfe , that now thou
hast preserued me for a further tri-
all of my vocation , and seruice
towards thee , in this vale of tran-
storiz life , wherein I may haue
time by thy diuine permission and
sufferance to direct all my steppes
in thy wayes , and to honour and
glorifie thee in my soule and bodie ,
with condigne thanks in reioy sing
in thy holie name according to thy
most blessed worde , wherein thou
hast declared , that a woman as
long as shee is in trauaile of her
childe bearing , she is sorrowfull ,
heauie , and full of anguish and in-
tolerable paines , but as soone as
the childe is borne , shee learneth
straite wayes to forget all her
paines , not remembryng them any
longer

longer ,and beginneth to reioyce,
for that she hath brought foorth a
child into the world : Euen so (O
Lord,) fareth it with me thy poore,
humble and obedient servant, now
reioycing , in that it hath pleased
thee to make me a glad mother , in
bringing foorth this my childe
whome nowe I doe present before
the face of thy diuine Maiestye,
with an earnest zeale of a godlie
spirite , and most pure affection,
praying and beseeching thee (euer-
lasting God) here to preserue this
childe according to thy most holie
will, that it may injoy the benefits
of all thy heavenly Sacraments,
to liue and serue thee in purenesse
of lyfe as a faithful member of thy
Christian Congregation, wherein
thy name by it may bee glorified,
honoured and praised world with-
out end, So be it.

A

A Prayer for one that is sore sicke.

Hear vs almighty
and most mercifull
God and Sauior,
extend thy accusto-
med goodnesse to
thy seruaunt M.

which is greeued with sicknesse:
visite him (O Lord) as thou didst
visite Peters wifes mother, and
the Captaines seruaunt. So vi-
site and restore vnto this sick per-
son his former health (if it be thy
will) or els giue him grace, so to
take thy visitation, that after this
painfull life ended, hee may dwell
with thee in life everlasting. Amen

A



A Prayer at the houre of death.



Lord Jesu , whiche art the onelie health
of all men living:
And the euerlasting
life of them whiche
die in thy faith. I wretched sinner,
giue and submit my selfe whollie
vnto thy blessed will . And I bee-
ing sure that the thing cannot pe-
rish which is committed vnto thy
mercie, O Lord, giue me grace
that willingly I may leauue this
fraile and wicked flesh : in hope of
the resurrection , which in better
wise shall restore it to mee againe.
I beseech thee, most mercifull Lord
Jesu Christ, that thou wilst by thy
grace make strong my soule a-
gainst all temptations. And that
thou wilst couer and defende mee
with the buckler of thy mercie a-
gainst all the assaunts of the deuile.
I see and knowledge that there is
in my selfe no helpe of saluation:
But all my confidence , hope, and
trust is in thy most merciful good-
nes,

nesse I haue no merits nor good
works whiche I may alledge be-
fore thee. Of sins and euil works
(alas) I see a great heap, but tho-
row thy mercie I trust to bee in
the number of them, to whome
thou wilst not impute their sinnes:
but take and accept me for righte-
ous and iust, and to bee the inhe-
ritour of euerlasting life. Thou
mercifull Lord, wast borne for my
sake, thou didst suffer hunger and
thirste for my sake, thou diddest
preach and teach, thou diddest pray
and fast for my sake, thou diddest
all maner good workes and deeds
for my sake, thou sufferedst moste
grieuous paines and tormentes for
my sake: And finallie, gauest thy
most precious bodie to die, and thy
bloud to be shead on the crosse for
my sake. Now (most mercifull sa-
uiour) let all these thinges profite
me, which hast giuen thy selfe for
me. Let thy bloud cleanse & wash
away the spots and foulnes of my
sinnes. Let thy righteousnes hide
and couer my unrighteousnes. Let
the merits of thy passion & bloud,
bee the satisfaction for my sinnes.

Gine

Giue mee (Lord) the grace , that
my faith & saluation in thy bloud
swauer not in me, but euer be firm
and constant that the hope of thy
mercie and life everlasting , neuer
decay in me, that charitie ware not
cold in me : finallie, that the weak-
nesse of my flesh be not ouercome
by fear of death . Grant me (merci-
full saviour) that when death shall
shut vp the eyes of my body : yet
that the eyes of my soule may
still behold and looke vpon thee,
that when death hath taken away
the vse of my tongue and speach,
yet that my heart may crie and say
In manus tuas. &c. that is to say,
O Lord , into thy handes I giue
and commit my soule . Lord Jesu,
receive my soule vnto thes . Amen.

The

Another Prayer.



Unipotent and merciful God the Father eternall, which doest not despise the unners bewaypling with cōtrite hart for offending thy high Maiestie, we pray thee by thy grace, to draw vs nere unto thee, and heare our prayers and forgive vs our offences. Comfort vs in our afflictions, and forgive (Lord) them that oppresse vs, and that our ghostly enemie haue no power to deuoure vs (as he desireth) but that we may strongly withstande his fraudes & snares, to our comfort, that we may die in the verie Catholique faith, and rest with thee eternally, our Lord Jesus Christ. Amen.

A Prayer for perseuerance and assured hope of eter- nall life.

Blessed God, whiche
hast caused all holie
Scriptures to bee
written for ourlear-
ning, graunt that
we may in such wise heare them,
reade them, marke them, and in-
wardlie print them in our heartes,
that by patience and comfort out
of thy holie word, wee may em-
brace and euer holde faste the bles-
sed hope of everlasting life; which
thou hast giuen vs in our Lord
and saviour Iesus Christ. Amen.

A prayer to be said at our going into bed.

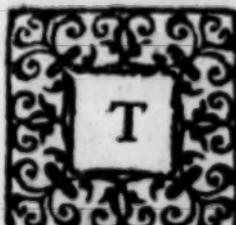
W
hen the day is en-
ded, wee giue our
soules to rest in the
night, so when this
life is ended, wee
rest in death. No-
thing re sembleth our life more tha-

I

the

the day, nor death more than sleep,
nor the graue more than the bed.
Touchsafe therefore (O Loide)
our gouernour and defender, both
to sheld vs now lyng, vnable to
help our selues, from the craftines
and assaults of our cruell enemy:
and also to call vs then vnto thee,
when we shall be more vnable at
the finishing of the race of this life
not for our owne deserts, but for
thy own mercie sake: that we may
liue and walke with thee for euer.
And nowe let vs so fall asleepe in
thee, as thou onlie, and those exce-
ding incredible good thinges may
in such wise bee present always
before vs, by insight of our minds,
as we may not be absent from thee,
no, not euен in sheepe. That such
dzeames may not both keepe our
beds and bodies pure and vndeſ-
iled, and also cheare our heartes
with that blessed ioy of thine, in
trust whereof, I will fall on sleep,
and take my rest, through our on-
lie Sauour Jesus Christ. Amen.

A Prayer when we bee ready to sleepe.



Ake me into thy protection, (O Lord Jesus Christ our redeemer) and grant that while my body sleepeth , my soule may wake in thee , and cheerfully and ioyfully behold the happy and gladsome heauenly life , whereof thou art soueraigne with the father & the holy Ghost, the Angels, and holy soules of men, most blessed fellow Citizens for euer and euer, Amen,

A prayer to be mindfull of those spirituall benefites that God hath bestowed vpon vs.



Wauant O almighty God, seeing thou hast bouchsafed to chuse vs before the foundations of the world were layde , and hast imbrased vs when we were the sone of wrath,

A 2 and

and appointed to euerlasting di-
straction, by thy free adoption:
moreouer didst imbrace vs by and
by from the womb, & didst vouch-
safe at length also to except of vs,
by a more cleare testimonie of thy
loue, when thou didst call vs tho-
rough thy Gospell, into the socie-
tie and communion of thy onely
begotten sonne: graunt that we
be not forgetfull of so many & sin-
gular benefites, but may answere
to the holy vocation, and may stu-
die to consecrate our selues wholly
vnto thee, not for a day, but like as
thou hast placed vs here for a time,
so we may studie to live and die to
thy will, that so wee may glorie
thee vntill the end, by the same Je-
sus Christ. Amen.

A praier that we may stand fast in the free seruice of God.



Want O eternall God,
seeing thou doest so fa-
miliarly at this day
shew thy selfe a father
vnto vs, euен as thou
hast offered an inestimable & sin-
gular

gular pledge of this grace vnto vs
in thy only begotten sonne, grant
that we may wholly dedicate our
selues vnto thee, and may truely
performe vnto thee that free ser-
uice and obedience which is due
vnto a father, that no other thing
be purposed of vs in our whole
life than to coniforme that adopti-
on whiche thou hast once vouchsa-
fed vnto vs, till at the length wee
may inioy the fruit thereof, when
thou shalt gather vs into thy ever-
lasting kingdome, with the same
thy sonne Jesus Christ. Amen.

A thankesgiuing before dinner.



Good father, most
mighty and merci-
ful, which hast crea-
ted meates & drynks
for mans sustenance
sanctefying them to the vse of thy
chyldezen without difference, that
they may vse them for their helth,
and hast giuen power vnto them to
nourish our bodies to thy pleasure
We beseech thee giue vs grace that
we

we may so vse them as thy name
may be glorified through Christ
our Lord, Amen.

Another thankesgiuing after dinner.



O d be mercifull vnto vs, thou hast pro-
uided foode for our
bodies, prouide also
foode for our soules
in Jesus Christ, and the Lordes
name be prayseed.

A Prayer for a mans householde.



Lord God almighty
and everlasting Father, who of thine
owne goodnesse hast shewed this mercie
vnto me, to communike vnto me
thine owne names, not onely of a
Father, but also of a Master, and
hast giuen vnto my charge a house-
hold, that I should looke vnto the
and teach them thy feare: shewe
this mercy vpon me, that I may
discharge

discharge this trust that thou hast
put in mee , that I may bee more
carefull for their soules than for
their bodies, thou hast appointed
in thy word which never altereth,
that a man should know his heard
and that hee shoulde consider his
flockes , whereby thou doest teach
that hee hath a charge ouer those
that are his, vnto whom if he looke
not, he hath denied the faith and is
worse then an infidell: God Lord
givue mee grace therefore, that I
may haue speciall regarde to my
speciall charge, that my house may
be an example to many , and in it
the praise of thy holy name , may
sound forth to others. I acknow-
ledge that my sinnes are great and
I haue justly deserued to haue
this iudgement amongest others,
that I should haue both disobedient
childdren and vnfaythfull ser-
uants, because I haue beeene a dis-
obedient childe, and an vnfaythfull
seruant vnto thee, but (good Fa-
ther) I beseech thee haue mercie
vpon me and recompence not this
sinne into my bosome , though o-
thers make light account of the

Unnes wherewith their houses are
tainted and defiled , yet giue mee
grace to looke so vnto them, that I
may haue care to stoppe them, and
when they are committed to moyn
for them: let the zeale of thy glo-
ry be precious vnto mee , that I
may be seuere against the wicked,
condemning sinne both in my selfe
and also in others, that they that
dwell vnder my roofe, be not only
eye seruants but such as may doe
their duties in thy feare, and in re-
gard of thy glory , yeelding them-
selues to the godly orders and ex-
ercises of religion, & (good Lord)
giue mee grace that I may enter-
taine such and make much of them
that they may finde fauour before
me, and that I may seeke them out
to be my seruants : as for the wic-
ked harden my face against them,
and let not their feete be vnder my
table: the workes of those that
fall away , let me , O Lord, hate :
and those that priuily slander their
neighbours, and haue bigge harts
which are corrupt in religion and
haue no feare of thy name before
their eyes. Let them haue no place

in

in my house, turne mine eyes to
the faithfull of this lande, and let
those that walke in a perfect way
serue mee, and so strengthen my
iudgement that if they shall trans-
gress thy lawes, though they be
my children out of mine owne
loynes, and seruantes by whome
I might gaine never so much: yet
that mine eye may not spare them,
nor my hand be short, if it shall lie
in my power by thine appointmet
to punish and reforme them, or els
to cut them off from thy Citie.
Good father graunt these thinges
to thy unworthy servant, I hum-
bly beseech thee for Jesus Christ's
sake, So be it.

O Lord increase my faith.

A morning prayer, for pri-
uate houses or families.



Lord prepare our
hearts to harken vnto
harty praier, Lord
haue mercy vpon vs,
Christ haue mercie
vpon vs, graunt that we pray not
In s with

With our lips alone, but with our
heartes also. Turne not thy face
from our requests but let our pray-
ers come vnto thee.

Here say the Lordes prayer.

Our Father which art &c.

Jesu Christ we most heartily
thank thee, that this night of thy
infinite mercie thou hast thus pre-
served vs, we pray thee to forgive
vs our sinnes that wee haue this
night vnrighteously and in times
past most wickedly committed a-
gainst thy divine Maiestie, in deed,
word and thought, and we doe be-
seech thee to keep vs this day from
all bodily harme, and to deliuer vs
from all sinne, for we commit both
bodies and soules and all thinges
that be our into thy handes, the ho-
ly Ghost be with vs, least our
deadly enemie Sathan be entred
into vs or haue any power ouer
vs, Amen.

Defende thy Church O God,
our Queene and Realme, main-
taine the true preaching of thy
Gospell,

Gospell, conuert or confound our aduersaries thereof, suffer not thy holy Ghost to depart from vs, but graunt that hee may alwaies rule and gouerne vs in our vocation of the setting forth of thy honoz and glory, to the wealth and commoditie of our Countrey, to the edifying of our Christian brethren and our soules saluation. Graunt this most mercifull Father, for Iesus Christ his sake, whose most precious bloud wash away all our sinnes, Amen.

O Lord saue vs and deliuer vs from all sinne, give vs grace O God, to perseuere and continue in thy truth vnto the ende, and in the ende with patience. And the peace of God whiche, &c.

Ano-

Another morning prayer for Families.



Most gracious God and louing Father, we heartily thanke thee for all thy louing kindnesse so abundantly shewed towards vs, for our election, creation, redemption, mercifull vocation, iustification, sanctification, continual preservation, and for that same assured and most comfortable hope whiche thou hast giuen vs of our glorification in the world to come: wee praise thy gracious goodnes, for so mercifully preseruing of vs this present night, & deliuering of vs from all dangers both of soule and bodie: for that thou hast graunted vs so sweete and comfortable rest, and now presently brought vs to the beginning of this day: and as thou hast safely preserued vs vnto this present houre from al the dangers of this life, so wee beseech thee to continue this thy fauour towards vs,

vs, this day, and the whole course
of our life, suffer vs not by the
vaine allurements of this world,
to be drawne away vnto sinne, and
wickednesse, assist vs wyth thy
grace and holy spirite, that wee
spende not our time vainely, or
idely, but that wee may alwayes,
be diligently exercised, in the due-
ties of our calling, to the benefite
of our brethren, and discharge of
our owne consciences: graunt that
in all our consultations, woerds,
and workes, wee may euer haue
thee present before our eyes, A-
men.

An Euening prayer for Families.



Most gratiouse God,
and louing father, we
most hartely thee, for
all thy louing kind-
nesse, so aboundingantly
shewed towards vs, for our ele-
ction, creation, redemption, mer-
cifull vocation, iustification, san-
ctification, continuall preseruation
and for that same assured, and
most comfortable hope, whiche
thou

thou hast giuen vs, of our glorification in the world to come. Wee do prayse thy gracious goodnesse, for so mercifullly preseruing of vs, this present day: deliuering of vs from all perils and dangers, both of soule, and body, and giuing vs all thinges necessary for this present life, as health, foode, apparell, and such like, this gracious goodnesse of thine, we beseech thee O Lord, to continue towardes vs for euer, and haere we offer vp vnto thee our selues, our soules, and bodies, our liues, and all that we haue, in assurance that that cannot perish, which is committed vnto thee. Take vs into thine handes, and keepe vs this night, that our bodies may sleepe, and our soules may watche, for the comminge of thy sonne Christ, and so both our bodies and soules may be the moare apte, and the better able to serue thee in that estate and callinge, wherein thou hast thought good, in thy mercy, to place vs, Amen.

A prayer to be said at the hower
of death.



Iesu Christi the son
of God, maker, preseruer,
and keeper of
all thinges, in hea-
uen, in earth, and
without hym nothing was made,
for by hym all thinges were made,
in hym is life, light, redemption,
grace, and forgiuenesse of sinnes:
He forgiueth sinnes of all fleshe,
(that calls vpon him) haue mercy
vpon me in all my troubles, thou
that wast borne for me, haue mer-
cy vpon me, thou that shdest wa-
ter and bloud for me, haue mercy
vpon me, thou that diddest over-
come the world, the flesh, and the
deuill, (for me) haue mercy vpon
me: thou that diddest nayle my
sinnes vpon the crosse, and in thy
owne bloud diddest redeeme me,
haue mercy vpon me, thou art my
advocate, my Sauour, and me-
diator, for all my sinnes, to thy
heauenly father, haue mercy vpon
me, thou that diddest pray to

God

God the father to forgiue mee all
my sinnes, haue mercy vpon mee,
forgiue me them O Lord, and haue
mercy vpon me , pradon my trans-
gressions, cōmicted against thee,
Forgiue mee them all O Lord,
for they are many, and innumer-
able, as the sandes, haue mercy vp-
on me, haue mercy vpon me: For-
giue me all my sins, for thy sonnes
sake, Amen, Amen. Thou that
seest me lie in my bed at this pre-
sent time, bouthsafe to take mee
to thy glory; and haue mercy vpon
me, thou that hast power ouer all
flesh, haue mercy vpon mee: thou
that diddest forgiue euery sinne-
full soule, forgiue mee sinfull crea-
ture, in the time of my trouble, in
the time of my sickenesse, in my
great agony, in my bitter and soze
temptation, (against the world,
the flesh and the diuell) against
the houre of my death. Jesus haue
mercy vpon me, thou onely art the
Saviour, the aduocate, mediator,
redeemer, and the full sacrifice for
all sinnes, in whome, by thee, the
wrath of God thy father is fully
pacified: I beseech thee haue mercy
vpon

vpon me: and let me never be confounded. Amen, Amen. Thou the everlasting father of thy deere son Jesus Christ, haue mercy vpon me, and receiue my soule into thy handes soz thy deere Sonne our Lord Jesus Christes sake. Amen.

A prayer for a godly life.



I greatly iaggre-
ueth vs, O mer-
cifull father and
everlasting God,
that we through
the greeuous and
continuall assaultes of our enne-
mies, are not able to passe ouer our
yeares in thys wold wyth such
purity of life, as wee ought, and
as thou requirest of vs. Merely
we are on every part so besieged
and compassed round about of our
aduersaries, that scarcely at any
time, wee can bee free from their
pestiferous and deadly dartes, nor
yet haue so much respite, as once
to breath towards true godlinesse.
O most louing Lord, thou art our
fat. And we thy children: con-
venient

venient therefore it is that we thy
children represent and openly de-
clare in our conuersation the man-
ners of thes our Father. Thou art
good, gentle, louing, suffering, ho-
ly, righteous, faythfull &c. It
therefore becommeth vs thy chil-
dren in our liuing, to practise good
nesse, gentlenesse, loue, charity,
mercy, patience, long sufferinge,
holinessse, righteousnessse, faith &c.
thou hast giuen vs an example,
that euен as thou hast doone, so
we likewise should doe, if wee say
wee dwell in thee, wee ought to
walke as thou hast walked, for
thou hast called vs, not to vnc-
cleannessse but to holinessse, thou
hast deliuered vs from the power
of our enimies, that wee being
without feare, shall serue thee, in
holinessse and righteousnessse all the
daies of our life: The bloud of thy
Sonne Iesus Christ, hath clea-
ned vs from all sinne, not that we
should continue in darkenesse, but
rather walke in the light, as thou
art in light: thy louing kindnesse
hath appeared vnto all men, not
that we should follow vngodlines
and

and worldly lustes, but that wee
should liue soberly, righteously,
and godly in this present world,
thou diddest choose vs in Christ,
before the foundations of the
world were laid, that wee should
be holy and without blame, before
thee through hym. Wee are thy
woorkmanship created in Christ
Jesus, vnto all woorkes, which
thou ordainest afore that we shold
walke in them. Forasmuch then
as all the benefites which thou
hast bestowed vpon vs. are giuen
vnto this ende, that wee should
walke worthy of thy kindnesse,
represent thy manners in our con-
uersations, mortifie the flesh, and
the lust thereof, haue nothing to
doe with Sathan, nor the world,
but lead a godly life garnished full
of good woorkes, and in all points
fashoned after the rule of thy bles-
sed woord, wee most hartely pray
thee to endue vs wþt thy holy
spirite, which may take away our
stony heart, and giue vs a new
heart, kill that olde man in vs.
which is corrupt through deceave-
able lustes, and fashion in vs that
new

new man which is made after thy
image and likenesse, in righteous-
nesse and true holynesse: Huffer
vs not to give ouer our selues a-
gaine vnto our old lustes and con-
cupisances, where wee were led
when we knew not thee. nor thy
Sonne Christ: but euen as thou
which hast called vs art holy, so
likewise graunt that wee may be
holy in all our conuersation. O
mercifull God, not the hearers of
thy Law, but the fulfillers of it
shalbe iustified, neyther shal euery
one that sayth vnto thes, Lord,
Lord, enter into the kingdome of
heauen, but they which doe the
will of thes our Father which art
in heauen, to confesse thes with
our mouth, and deny thes wþþ
our deedes, woorketh rather our
damnation, then our saluation, for
the true knowledge of thes, consi-
steth not in talking, but in woork-
ing, not in fanouring, but in fol-
lowing, not in louing, but in li-
uing, to promise thes by mouth,
that we will woorke in thy vine-
yard, and yet woorkenþt nothing at
all, declareth not vs to bee thy
sonnes,

sonnes, but rather bastardes, to bragge of the iustification of saith, and not to bring forth the fruities thereof, to glory in the merites of thy Sonne Christ in hys bloud, death, and passion, and not to liue worthy in his kindnesse, to profess thy holy Gospell, and not to walke accordinge to the doctrine thereof, to be baptizid in thy name and not to mortifie our members which are of the earth, nor to walke in a new life to bee partakers of the deuine misteries, and not to bee made one spirite wyth thee: What auayleth it, wee are thy frendes, if we do those things that thou commaundest vs, wee are thy seruantes, if wee are obedient to thy will, we are thy sone, if wee honur and reverence thee according to thy word. We see thy glory, if wee attempte nothinge whereof thou shouldest bee dishonored: leading a life conformable to thy blessed will, wee shall provoke the very ennemis of thy trueth, to praise thee, but contrary wise, thou shalt be well spoken of. Grant therefore wee beseech thee,

thee, that our life may aunswere
to our profession: and that the
light of our good workes may so
shine before men, that they seeing
our godly conuersation, may glo-
rify thee our heauenly Father, Al-
men.

O Lord encrease our faith.

A prayer in aduersity.



Lmightye G D
which for mine in-
gratitude and sinne-
full life, hast wo-
tely punished mee
wyth much affli-
ction and aduersitie. I most hum-
bly beseech thee to giue mee gracie
utterly to detest and abhorre my
former wretched and sinnefull life,
and to study dayly for the amend-
ment of the same, and that I may
be fully perswaded that this affli-
ction hath not chaunced vnto mee
by casualty or misfortune, but by
thy foreknowledge, councell, per-
mission, and determinate pleasure,
and that thou beatest mee wyth
this thy rod of faterly correction,
not

not to the intent to cast mee cleane
out of thy fauor, but because thou
wouldest thereby nourture mee,
and reclaine mee to þvnfayned re-
pentance for my former life, to bee
more circumspect of godly lyfe,
heereafter to exercise my fayth in
thy godly promises, to trie mee,
whether I will þbee patient and
constant in aduersity, to make me
abhorre bayne pleasures of thys
life, and finally with seruent and
continuall desire, to long for the
life everlasting: wherefore I most
hartely pray thee, vouchsafe to en-
crease and strengthen my fayth,
hope, charity, and meekenesse, and
that I may without murmur or
grudge, paciently bear this thy fa-
therly chastisement specially grant
mee, that I may more and more
increase, in seruent loue towardes
thee: for thy holy woord sayth,
that to them that loue God, all
thinges shall happen for the best.
Whether it bee prosperitie or ad-
uersity, health, sickenesse, life, or
death in consideration whereof, I
submit mee wholly to thee, and ful-
ly surrender and resigne all my
will

will to thy most godly will and pleasure, which I nothing doubt shall end this mine affliction, so as shall be most meetest and agreeable to thine honoz and glory, and to my most profite, wealth, and everlasting saluation, through Jesus Christ our Lord, Amen.

O Lord encrease my faish.

A godly prayer to be said at
all times.



Onour and prayse bee giuen to thee O Lord God almighty most deere Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord, to elect and choose vs to saluation, before the beginning of the world, and euen like continuall thankes be giuen vnto thee, for creating vs after thine owne image, for redeeming vs with the precious bloud of thy deere sonne, when we were bitterly lost, for sanctifyinge vs with

with thine holy spirite in the reue-
lation and knowledge of thine ho-
ly word, for helping and succou-
ring vs in all our needes and ne-
cessities: from sauing vs from all
daungers of body and soule, for
comforting vs so fetherly in all
our tribulations and persecutions
for sparing vs so long, and geuing
vs so large a time of repentance.
These benefites O most mercifull
father, like as we acknowledge
to haue receiuied them of thine on-
ly goodnesse, even so we beseech
thee, for thy deere sonne Iesus
Christ his sake, to graunt vs all-
wayes thine holy spirite, where-
by we may continually grow in
thankefulnesse towardes thee, to
be led into all trueth, and comfor-
ted in all our aduersities, O Lord
strengthen our faith, kindle it more
in ferventnesse and loue towardes
thee, and our neighbours for thy
sake, suffer vs not most deere fa-
ther, to receive thy word any more
in vaine, but graunt vs alwayes
the assistance of thy grace, and ho-
ly spirite, that in heart, word, and
deede, we may sanctify and wooy-

ship thy holy name. Help to amplifie and encrease thy kingdome, that whatsoeuer thou sendest, wee may be hartely well content with thy good pleasure and will: let vs not lacke the thinge O Father, without the which wee cannot serue thee, but blesse thou so all the woorkes of our handes, that wee may haue sufficient, and not to bee chargeable, but rather helpefull vnto others: be mercifull O Lord to our offences, and seeing our debt is great, which thou hast forgiuen vs in Jesus Christ, make vs to loue thee and our neigbours so much the more, be thou our father, our Captaine, and defendor, in all temptations, hold thou vs by thy mercifull hande: that wee may be delinered from all inconveniences, and ende our lynes in the sanctifying and honour of thy holy name, through Jesus Christ our Lord and onely Saviour, so be it. Let thy mighty hand and outstretched arme O Lord, bee still our defence, thy mercy and louing kindnesse in Jesus Christ, thy deare Sonne, our saluation, thy true

true and holy woord our instruc-
tion, thy grace and holy spirite
our comfort and consolation, unto
the end and in the end, So be it,

O Lord encrease our faulch.

A prayer to be sayde of the childe,
before he study his lesson.

out of the 119.

Psalme:

Wherein shall the childe addresse his
way? in guidinge himselfe accor-
ding to thy woord, open mine eyes
and I shall know the maruailes of
thy Law. Give me vnderstanding
and I shall keepe thy Law: Then
I shall keepe it wytch myne whole
beart.



O d, which art the
fountaine of all wise-
dome and knowledge,
Seeing it hath pleased
thee to give mee the
meane to bee taught in my youth,
so to learne to guide mee godly
and honestly all the course of my
life: It may please thee to lighten
mine vnderstanding (the whiche of

2 16

it selfe is blinde) that it may comprehend and receiue, that doctrine and learning which shal be taught me: it may please thee to strengthen my memory to keepe it well. It may please thee also to dispose mine heart willingly to receiue it with such desire as appertayneth: so that by myne ingratitude, the occasion which thou giuest mee, be not lost, that I may thus doe, it may please thee to poure vpon me thine holy spirite, the spirite, I say of all vnderstanding, truth, iudgement, wisedome, and learning, the which may make mee able so to profite, that the paines that shall be taken in teaching me, be not in vaine, and to what study so euer I apply my selfe, make mee O Lord, to addresse it vnto the right end: that is, to know thee in our Lord Jesus Christ: that I may haue full trust of saluation in thy grace, and to serue thes vprightly according to thy pleasure, so that whatsoever I learne, it may bee vnto me as an instrument, to help me therevnto, and seeing thou dost promise to giue wisedome to the little

little & humble ones: and to confound the proud in the vanity of their wits, and likewise to make thy selfe knowone to them that bee of an upright heart, & also to blind the vngodly and wicked: I beseech thee to fashion me vnto true humility, so that I may bee taught, first to be obedient vnto thee, and next vnto my superiores, that thou hast appointed ouer me. Further, that it may please thee to dispose mine hart vnfainedly to seeke thee, and forsake all euill & filthy lustes of the flesh: and that in this sort I may now prepare my selfe to serue thee once in that estate whiche it shall please thee to appoynte for me, when I shall come to age.

Out of the 25. Psalme.

The Lord revealeth his secretes vnto them that faire him, and maketh them to know his alliance.

A godly prayer to bee said before a man begin his worke.



Lord G D most
mercifull father and
Saviour, seinge it
hath pleased thee to
commaund vs all to
trauaille, that wee may relieu our
neede, we beseech thee of thy grace
so to blesse our labour, that thy
blessing may extend vnto vs, with
out the which wee are not able to
continue: and that this great fa-
vour may be a witnesse vnto vs of
thy bountynesse and assistance,
so that thereby we may know the
fatherly care that thou hast ouer
vs, moreouer O Lord we beseech
thee that thou wouldest strengthen
vs wyth thyne holy spirite, that
wee may faithfully traualle in our
ocation, and that without fraud
or deceit, and that wee may ende-
avour our selues to follow thine ho-
ly ordinance, rather then to seeke
to satisfy our greedy affections or
desire to gaine, and if it please thee
O Lord to prosper our laboz, give
vs a minde also to helpe them that
haue neede, according to our abi-
lity that thou of thy mercy shalt
give vs, and knowinge that all
good

good thinges come of thee, graunt
that we may humble our selues to
our neighbours, and not by any
meanes lifte our selues vp aboue
them, which haue not receyued so
liberall a portion, as of thy mercy
thou hast giuen vnto vs, and if it
please thee to stye and exercise vs
by greater pouerty and neede than
our flesh woulde desire, that thou
wouldest yet, O Lord, graunt vs
grace to know that thou wilst nou-
rish vs continuallye through thy
bountyfull liberality, that wee bee
not so tempted that wee fall into
distrust: but that we may patient-
ly waite till thou fill vs, not one-
ly with corporall graces and bne-
fites, but chiefly with thy heauen-
ly and spirituall treasures, to the
intent that we may haue always
moze ample occasion to giue thee
thankes, and so wholy to rest vp-
on thy mercies. Hearer vs O Lord
of mercy, through Iesus Christ
thy Sonne our Lord. Amen.

O Lord increase our faith.

The confession of our sinnes to
be laid before a Sermon.



Eternall GOD, and most merciful father wee confesse and acknowledge here beforee thy diuine maiestye, that we are miserable sinners, conceived and borne in sinne and iniq[ui]t[ie]ty, so that in vs there is no godnesse, for the flesh euermore rebelleth against the spirite, wherby wee continuallye transgresse thine holy preceptes and commandementes, and so purchase to our selues through thy iust iudgement death and damnation: notwithstanding O heauenly father, for as much as thou hast vouchsafed to offer pardon to all that repent, and seeke it in the name of thy beloued Sonne Iesus Christ, and that by thy grace wee are displeased with our selues, for the sinnes that wee haue committed agaynst thee, and doe vnfainedly repent vs of the same. We most humbly beseech thee for Iesus Christes sake,

to

to shew thy mercy vpon vs, to for-
giue vs all our sinnes, and to in-
crease thine holy spirite in vs, that
we acknowledging from the bot-
tome of our hearts, our owne vn-
righteousnesse, may from hence-
forth not only mortify our sinne-
full lustes and affections, but also
bring forth such frutes, as may
please the: not for any woorthy-
nesse thereof: but for the merites
of thy dearely beloued Sonne Je-
sus Christ our onely Saviour,
whom thou hast already giuen an
oblation and sacrifice for our sins,
and for whose sake wee are cer-
tainely persuaded, that thou wilt
denye vs nothinge, that wee shall
aske in his name, according to thy
will: for thy spirite dooth assure
our consciences, that thou art our
mercifull Father, and so louest vs
thy children through him, that no-
thing is able to remoue thine hea-
uenly grace and fauour from vs, to
thee therfore, O Father, with the
sonne and the holy ghost, bee all
honor and glory world without
end. So be it.

A prayer for the whole state of
Christ his Church.

Almighty God, and
most mercifull Fa-
ther, wee humbly
submit our selues,
and fall downe be-
fore thy maiestie,
beseeching thee from the bottome
of our heartes, that this seede of
thy word now sownen amongst vs,
may take such deepe roote, that ne-
ther the burning heate of persecu-
tion cause it to wither, neither the
thorny cares of this life doe choke
it: but that as seede sownen in good
ground, graunt it may bring forth
thirty, sixty, or an hundred solde,
as thine heauenly wisedome hath
appointed: And because wee haue
neede continually to crave many
thinges at thine handes, we hum-
bly beseech thee, O heauenly Fa-
ther, to graunt vs thine holy spi-
rite, to direct our petitions, that
they may proceede from such a fer-
uent minde, as may be agreeable to
thy most holy will: and seeing that
our

our infirmitie is able to doe nothing without thine helpe, & that thou art not ignorant wþt how many and how great temptations, wþe þore wretches are on every side inclosed and compassed, let thy strength, O Lorde, sustayne our weakenesse, that we being defensed wþt the force of thy grace, may bee safely reserved against all assaultes of Sathan, who goeth about continuallye like a roaringe Lion, seeking to deuour vs, encrease our faith, O mercifull Father, that we do not swartie at any time from thine heauenly woord, but augment in vs hope and loue, wþt a care to keþe all thy commandements: that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor entisementes of the world, doe draw vs away from thine obedience, and seeing we liue not in these most perillous times, let thy fatherly prudence defend vs against the violence of all our enemies, which do euery day pursue vs: but chiefly against the wicked rage and furious vþpores of the Antichrist of

Rome. Furthermore, sozasmuch
as by thyne holy Apostle, we bee
taught to make our prayers and
supplications for all men, we pray
not onely for our selues here pre-
sent: but beseech thee also to re-
duce all such as yet bee ignorant,
from the miserable captiuitie of
blindnesse and errore, to the pure
vnderstandinge of thy heauenlye
trueth, that we all with one con-
sent and vniuity of minds, may wor-
ship thee our onely God and Sa-
uiour: and that all pastors, shep-
herdes, and ministers, to whome
thou hast committed the dispensa-
tion of thine holy word, & charge
of thy chosen people, may both in
their life and doctrine bee found
faithfull, setting onely before their
eyes, thy glory, and that by them
all poore sheepe which wander and
goe astray, may bee gathered and
brought hōme to thy folde. More-
over because the heartes of rulers
are in thy handes, we beseech thee
to direct and gouerne the heartes
of all kinges, princes, and Ma-
gistrates, to whome thou hast
committed the sword: especially O

Lord

Lord, accordinge to our bounden
duety, wee beseech thee to maine-
taine and encrease the prosperous
estate, of our most noble Quene
Elizabeth, whome as thou hast
placed ouer vs in thy great mercy,
and preserued her by thy mighty
power: so we beseech thee, O Lord
by the same mercy, to multiply on
her the excellent giftes of thy holy
spirite, and be the same power as
thou hast alwayes preserued her,
so to preserue her still, and as thou
hast discouered the unnaturall
treasons, and wicked practises, so
to discouer them still, that as for
all other thy singular graces, so al-
so for this greate mercye, both
Prince and people may reioyce,
and magnify thy great name: Also
wee pray thee for her Maiesties
right honourable Councell, þ thy
good spirite may furnish euery one
of them wyth wisedome, and
strength, and other excellent gifts,
fit for their calling: Furthermore.
we pray thee for all other Maiest-
rates and for the whole Realme,
that all men in their calling may
be found faithfull in seeking to set-

worth thy glory, and to procure the godly peace and prosperity of all the land, and let thy fatherly fauour so preserue them, and thyne holy sprite so gouerne their harts, that they may in such sort execute their office, that thy religion may be purely mainetayned, manners reformed, and sinne punished, according to the precise rule of thyne holy word. And for that we be all members of the mysticall body of Christ Jesus, wee make our requestes vnto thee, O heavenly fathir for all such as are afflicted with any kind of crosse or tribulation, as warre, plague, famine, sicknesse, pouertie, imprisonment, persecution, banishment, or any other kinde of thy roddes, whether it be grieve of body, or vnquietnesse of minde, that it woud please thes to giue them patience and constancy, till thou send them full deliueraunce of all their troubles. Finally O Lord, wee most humbly beseech thee, to shew thy great mercies vppon our brethren, which are persecuted, cast in prison, and dayly condempned to death

death, for the testimonye of thy trueth, and though they be bitterly destitute of all mans ayde, yet let thy swete comfort never depart from them: but so inflame their heartes with thine holy spirite, that they may boldly and cheerfully abide such tryall, as thy godly wisedome shall appoint, so that at length as well by theyr death as by their life, the kingdome of thy Sonne Jesus Christ may increase and shine throughout all the world, Amen.

A shorte and pithy
Prayer.



Lord my Saviour, I confesse unto thee, and cannot deny, that I haue not hereto attended to the thinge, for which I was created, redeemed, and placed here by thee, I doe see mine error, I cannot dissemble my greuous fault, and I thanke thee tenne thousande tynes, that thou hast given

giuen me the grace to see it, which
by thy holy grace I doe meane so
to doe, to alter my course, besee-
ching thy deuine Maiesty, that as
thou hast giuen mee thys light of
vnderstanding to see my daunger,
and this good motion to refourme
the same, so thou wilst continue to-
wardes me thy blessed assistaunce,
for perfourming of the same to
thy honoz and glory, and my soules
health. Amen.

A godly prayer against temp-
tation.



Lord God, and
Saviour Jesus
Christ, the onely
defence and piller
of our estate, the
hope and confi-
dencs of all them,
that sleepe in the vale of thys wic-
ked world, which by the merites
of thy most precious death and
passion, didst ouercome death, and
triumphedst ouer the sting therof,
in thy heauenly kingdome, giue
strength vnto vs, feble and impo-
tent

tent sinners, against the roaringe
Lion, which continuallye wan-
deth about seekinge whome hee
may devoure, endeuouring alwaies
with subtle awaytings and strong
temptations to withdrawe our
mindes from the faith whiche wee
haue in thee of everlasting life, in-
to a reprobate fense, to giue our
selues vp to the filthy lustes and
affections of the flesh, to vnclean-
nesse, idolatry, and innumerable
other like abominations, that are
chiefe aduersaries and enemies, to
the spirite of trueth and vnder-
standinge, thou therefore that art
the immaculate Lambe, the van-
quisher of sinne, death, and hell,
giue vnto vs thy little sheepe, the
strength and vertue of thy spirite,
that beeing in our owne selues
weake, and feeble, and in thee,
strong, and valiant, we may be a-
ble to withstand and subdue all the
assaultes of the diuell, that our
ghostly ennemy may not triumph
ouer vs, but beeing conquerors
through thee, we may giue thanks
to thy mercy, whiche never leaueth
them destitute of succour, whose
only

onely confidence, and affiance, is
reposed in the due defence, and
safegard of thy mercie: thou kno-
west, O Lord, that wee are but
earth and ashes, subiect to cor-
ruption and mortallite, the flesh
euer rebelling agaynst the spirite,
wherby wee are alwayes moze
prone, and apte to runne the care-
lesse race of ignoraunce, and ini-
quity, then to frame our steps in
the narrow and straight pathe of
virtue and vndestanding, there-
fore illuminate, wee beseech thee,
our blinde eyes, with the light of
thy heauenly spirite, that abho-
ringe the woorkes of darkenesse,
and preuayling against all temp-
tations of the world, the flesh and
the diuell, wee may be wholy bent
to serue thy deuine Maiestie, in
trueth and vnderstanding, hauing
alwayes an assured hope of a glo-
rious resurrection on thy right
hand, where we may be partakers
of that ioyfull sentence of life,
which thou wilt pronounce to all
them that shall inherite that hea-
uenly kingdom, with thee our on-
ly redeemer and Sauioy, So be it.

Seauen

SEAVEN OBSER-
uations, which euery chri-
stian ought to labour to haue, in
the reverent preparation of
themselues to the rea-
ding, and hearing
of the word
of God.



Wisdom to vnder-
stand it, Iam. 1.5.1.
King.3.9.2. Chro.
1.10.

Diligence to con-
tinue in it. 2. Tim.

3.14. 1. Tim. 4.16. Iohn.8.31.32.
Act.2.42. and 11.23. and 13.43. &
14.22. 2 Pet.2.20. 21.22. Reuel.2.
25.26.

Preparation for the manner of
reading. Eccle. 4.17.

Meditation and conference for
the better keeping of the matter.
Deut.6.6. and 12. 18.19. Psal.1.2.
Iosh 1.8. Prou.6.20.

Faith to beleue it. Heb.4.2. Iud.
20 21.

Obedience to practise it. 1. Sam.

15.22.

15.22. 23. Ierem.7.23. and 11.3.
Exod.15.26. and 23.22. Leuit.20.
22. and 26.3.4. Deute.4.1. and 11.
27. and 27.10. & 28.1. Math.7.21.
Prayer for a blessing vpon it.
Math.21.22, Mar.11.24, Iam.1.5.

F I N I S.



